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MANUSCRIPTS
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रमल्लुद्धि। कीरति धर्मिक पहिला धर्मित्वा विग्रहउ संसारा धर्मिकारु
 इमयगलबारि। धरमिंसदडरकनिष्ठरिए। २५। धरमिंवित्तमणिज
 उषामीज्जिड। उत्तविश्वित्तलीला कीज्जिड। धरमिंधननिष्ठलरहिए। धर
 मिंजलधिमयीदनेकडा धर्मिंसदगतिविकउनविष्टकडा। धरम
 जामलिकज्जुणकहिए। २६। कहिलोकिमपामीज्जपारखुद्धि।
 होणकिमकहुविचारा सारसीषामणीकहीय। एहीसीषउद्देहीडा।
 हिआणउ। एहत्ररथमनिष्ठद्विज्जाएउ। तउपातककजाइसहीय
 २७। उद्दतयगम्भगयणगणस् ॥ २८। उद्दहवाणीगंगाङ्गलधुरि श्री
 उद्यसदहरिस्तरिवरो। तासपा रियज्जाविग्रहउ छित्तिधा। २९
 दुनिज्जमिज्जलहीड सर्वे ॥ ३०। सहि क्रीष्णद्विकल्याणक
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 ॥ ३३। ॥ ३४। श्री॥ ३५॥ श्रीरम्भ॥ ॥ ३६॥ कत्त्वाणमम्भ॥ ॥ ३७॥ याद्वशुष्मक
 द्वद्वाताहवालघितमया॥ यदिष्ठद्वमञ्जद्वाममद्वाषानदीयत॥ ॥
 ॥ ३८॥ उम्भाद्वप्रस्तमावरा। कलिकलात्राल्यादकाद्याउमाञ्जिष्ठप्रधम
 माद्यतिप्रधमकास्तीष्ठरञ्ज्ञादिमःदाताद्यःपरयात्रमाद्यमपर
 सिष्ठायन्त्रिवादिमःसद्वकीप्रधमञ्जजस्यतनयःश्रीञ्जादिनाघ
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 विमोत्रावधेश्रावणमासे। उक्तपद्वेत्रष्टम्यातिष्ठैउसवासेरलषि
 यघमिष्ठावृष्टिष्ठेक (ते)

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BY
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ABBREVIATIONS AND BIBLIOGRAPHICAL DETAILS

ABORI	<i>Annals of the Bhandarkar Oriental Research Institute, Poona</i>
Aitchison	C U Aitchison, <i>A collection of treaties, engagements, and sunmuds relating to India and neighbouring localities</i> , Vols I-IX, Calcutta, 1892
AKM	<i>Abhandlungen für die Kunde des Morgenlandes</i> , Leipzig
Alsdorf	Ludwig Alsdorf, <i>Der Kumarapalapratibodha</i> , Hamburg, 1928
Ananda	Jivanarāma Sakaracanda Jhavēn, ed Part VI and Muni śri Sampatavijaya, ed Parts VII, VIII, <i>Ānandakāryamahādadhi</i> , Surat, 1918, 1926, 1927
Bender	Ernest Bender, <i>Nalarayadaradanticarita</i> , Philadelphia, 1951
Berlin Cat	see Weber
Bhandarkar	Ramkrishna Gopal Bhandarkar, <i>Report on the search for Sanskrit MSS in the Bombay Presidency 1883-4</i> , Bombay, 1887
Bhandarkar, S R	Śridhara Ramakṛṣṇa Bhandarkara, <i>A catalogue of the collection of MSS deposited in the Deccan College</i> , Bombay 1888
Bhau Daji	V N Mandlik and A F Moos, eds <i>A catalogue of MSS and books belonging to the Bhau Daji Memorial</i> , Bombay, 1882, Ramchandra Gosh, ed <i>Literary remains of Dr Bhau Daji</i> , Calcutta, 1888
BKD	Iccharama Suryarama Deśai comp <i>Bṛhatkāyadōhāna</i> Vols I-X, Bombay, 1925, &c
BMC	British Museum Catalogue (of manuscripts, Gujarati unless otherwise specified)
Bomb Gaz	<i>Gazetteer of the Bombay Presidency</i> , 1896-1904, ed James McNabb Campbell
Brown	W Norman Brown, <i>The Story of Kalaka</i> , Washington, 1933
Bühler	Johann Georg Bühler, <i>Indische Palaeographie</i> , Strassburg, 1896, translated by John Faithfull Fleet IA XXXIII 1904, Appendix
Charpentier	Jarl Charpentier, <i>Uttaradhyayana</i> , Uppsala, 1922
Dave	Trimbaklal N Dave, <i>A study of the Gujarati language in the 16th century</i> (V S), London, 1935
GOS	Gaekwad's Oriental Series, Baroda
Guérinot	A(rmand Albert) Guérinot, <i>Essai de bibliographie jaina</i> , Paris, 1906
Guj Cat	The Gujarati portion of this Catalogue
Hodivala	Shapurshah Hormasji Hodivala, <i>Studies in Pāṇi history</i> , Bombay, 1920
IA	<i>The Indian Antiquary</i> , Bombay
Imp Gaz	<i>Imperial Gazetteer of India</i> , Vols I-XXVI, Oxford, 1909
Jacobi	Hermann Jacobi, <i>Kalpasutra</i> (text) in AKM viii (1881) p 1 foll, translated <i>SBE</i> XXII (1884)
Jaini	Jagmanderlal Jaini, <i>The outlines of Jainism</i> , Cambridge, 1916
JFB	James Fuller Blumhardt
JGK	Mohanlal Dahichand Desai <i>Jaina Gūrjara Kātīo</i> , vols i ii, iii, part 10 and vol ii, part 2, Bombay, 1926, 1931, 1934
JH	Walther Schubring, <i>Die Jaina Handschriften der Preußischen Staatsbibliothek</i> , Leipzig, 1944

ABBREVIATIONS AND BIBLIOGRAPHICAL DETAILS

Jhaveri	‘Kñishnalal Mohanlal Jhaveri, <i>Milestones in Gujarati Literature</i> , Bombay, 1914
JRK	Hari Damodar Velankar, <i>Sri Jinaratnakota</i> , Poona, 1944
JRM	Manasulha Kñaratnacanda Mehetâ ed <i>Jainarâsamâlâ</i> , Bombay, 1909
JUB	<i>Journal of the University of Bombay</i> , Bombay
Kapadia	H R Kapadia, <i>Articles in ABORI and JUB</i>
Kathavate	Abijî Vishnu Kathavate, <i>Report on the search for Sanskrit MSS in the Bombay Presidency during the years 1891-95</i> , Bombay, 1901
Klatt, JA	‘Extracts from the Historical Records of the Jainas’, <i>Indian Antiquary</i> , xi 235, xxiii 169
Klatt, On	J Klatt, <i>Specimen of a Literary-Bibliographical Jaina-Onomasticon</i> , Leipzig, 1892
KS	Keśavarama Kaśîrâma Śastri, <i>Harasamenâm pada ane Haramâlâ</i> , pp 96, 240, Bombay, 1950
LSI	Sir George Abraham Grierson, <i>The Linguistic Survey of India</i> , Calcutta, 1904-27
Mar Cat	J F Blumhardt and Sadashiv Govind Kanheri, <i>Catalogue of Marathi Manuscripts in the India Office Library</i> , Oxford, 1950
Munshi	Kanayalal M Munshi, <i>Gujarâta and its literature</i> , Bombay, 1935
NMA	Hiralala Trikamalala Parekha, <i>Narasâñî Mehêtânum akhyana</i> , pp 15, 114, Ahmadabad, 1923
NPP	<i>Nagarîpracârîni patrika</i> , Benares (Kaśî)
Ojhâ	Gaurishankar H Ojhâ, <i>Palaeography of India</i> (in Hindi), 2nd ed, A mer, 1918
PBP	Prabodh Bechardas Pandit
Pet 1, II, III, IV, V, VI	see below
Peterson, First	Peter Peterson, <i>Detailed Report of Operations in search of Sanskrit MSS in the Bombay Circle</i> , August 1882-March 1883, 1883
Second	<i>A Second Report</i> , &c, April 1883-March 1884, 1884
Third	<i>A Third Report</i> , &c, April 1884-March 1886, 1887
Fourth	<i>A Fourth Report</i> , &c, April 1886-March 1892, 1894. All reports were Extra Numbers of the <i>Journal of the Bombay Branch of the Royal Asiatic Society</i> and published in Bombay
Fifth	<i>A Fifth Report</i> , &c, April 1892-March 1895, Bombay, 1896
Sixth	<i>A Sixth Report</i> , &c, April 1895-March 1898, Bombay, 1899. These two reports were published by the Government of Bombay
Premi	Nathurama Premi <i>Hindi Jaina sahitya itthata</i> , Bombay 1917
Raj Cat	The Rajasthani portion of this Catalogue
Rice	Benjamin Lewis Rice, <i>Catalogue of Sanskrit MSS in Mysore and Coorg</i> , Bangalore, 1888
Rieu	Charles Rieu, <i>Catalogue of the Persian MSS in the British Museum</i> , Vol II, London, 1881
Sans Cat	<i>Catalogue of the Sanskrit Manuscripts in the Library of the India Office</i> , Vol I, Julius Eggeling Pts I-III, London, 1887-91; Ernst Windisch and Julius Eggeling, Pt IV, and Julius Eggeling, Pts V-VII, London, 1894-1904. <i>Catalogue of the Sanskrit and Prakrit Manuscripts in the Library of the India Office</i> Vol II, Arthur Berriedale Keith, Pts I-II, with a supplement, Buddhist Manuscripts by F W Thomas, Oxford, 1935

ABBREVIATIONS AND BIBLIOGRAPHICAL DETAILS

Sastri	Hrsikesa Śāstri and Nilamani Cakravarti, <i>A descriptive Catalogue of Sanskrit MSS in the Calcutta Sanskrit College</i> , Vol XI (mis-numbered X on title-page), Calcutta, 1909
SHJL	Mohanlal Dalichand Desai, <i>Short History of Jaina Literature</i> (in Gujarati), Bombay, 1933
Stevenson	Mrs Sinclair Stevenson (Alice Margaret), <i>Heart of Jainism</i> , London, &c., 1915, <i>Notes on Modern Jainism</i> , &c., Oxford, &c., 1910
Tara	Inach Jehangir Sorabji Taraporewala, <i>Selections from classical Gujarati literature</i> , Vols I-III, Calcutta, 1936
Weber	Albrecht Weber, <i>Verzeichniss der Sanskrit- und Prākrit-Handschriften der Königlichen Bibliothek zu Berlin</i> , 2 ^{ter} Bd., 3 ^{te} Abth., Berlin, 1892

GUJARATI MANUSCRIPTS

CONCORDANCE OF NUMBERS

<i>Buhler Coll</i>	<i>Cat</i>	<i>Sanskrit Coll</i>	<i>Cat</i>
91	120	S 80	30
275	34	862c	49
280	12	1015	21
287	116	1032	55
288	79	1166	94
303	43	1354c	115
		1363c	74
<i>Gujarati Coll</i>	<i>Cat</i>		
Guj 1	126	1524	8
2	88	h	62
3	44	k	66
4	2	1532	51
5	127	1558a	9
6	36	b	26
7	41	c	24
8	86	d	25
9	40	e	23
10	85	f	28
11	89	g	27
12	110	1561b	17
13	95	c I	101
14	63	2	53
15	38	3	33
16	129	d	37
17	130	S 1564b	87
18	139	c	103
19	141	f	74A
		t	81 58A
			92
			93
<i>Hindi Coll</i>	<i>Cat</i>	<i>h</i>	99
C 17	109	1571a	117
D 1	140	b	84
		c	113
<i>Marathi Coll</i>	<i>Cat</i>		
Mar B 17	100A	1596b	61
D 7b	125	c	83
26	128	d	96
28	128A	1603a	35
		1609b	98

CONCORDANCE OF NUMBERS

<i>Sanskrit Coll.</i>	<i>Cat.</i>	<i>Sanskrit Coll.</i>	<i>Cat.</i>
1632	112	3385	46
2040 (2613)	114	3388	78
2209a	131	3392	5
b	132	3394	60
2223	121	3399	82
2334	122	3401	39
2341a	59	3400a	64
2354	119	aa	56
2358a	118	b	54
b	107	c	106
2409	125A	ca	90
2511	123	cb	97
2613. See 2040		cc	50
2646a	32	S. 3400ed	104
b	31	ce	102
c	77	cf	67
2728a	108	cg	135
b	100	da	133
2862c	80	db	137
3165	20	ea	124
3287a	111	eb	48
b	47	ec	57
3301a	1	ga	76
b	19	gb	52
c	6	gc	72
3348	29A	gd	73
3349	29	gf	75
3353	7	ia	136
3355	4	3606a	15
3356	3	b	45
3358	10	3614i	68
3366	14	j	69
3367	18	k	70
3368	22	l	71
3369	16	m	91
3370	13	n	138
3375	11	o	58
3383	105	p	65
3384	134	3954a	42

INTRODUCTION

distinguish between Jaina and non-Jaina (Deva)nāgarī, and H R Kapadia has actually described Jaina Nagari as the script 'to be mostly met with in only Jaina MSS' and non-Jaina Nagari as all others (ABORI xix 394) Such descriptions as this and Keith's terms Devanāgarī, ordinary Devanāgarī, and Jaina Devanāgarī are popular and unscientific Whitney, indeed, says (*Sans Gram* 3, sec 1a) 'This name (devanāgarī) is of doubtful origin and value A more comprehensive term is nāgarī' A few words may therefore be said about this term

Nagari

6 According to H R Kapadia (id 388) the name *nāgarī* first appears in the commentary of Maladhārin Hemacandra (fl 1120) on the *Visesārassajabhaṭṭa* as one of the Eighteen *lipis* in the Āryā line 'Mālavī Nādi Nāgarī Lāda hī Pārasī ya bodhavā' It is repeated in the commentary of Devendra sūri (fl 1230) on verse 6, fol 11b, of the *Karmagrantha*, Book I (Nirnayasāgara Press, Bombay, 1910), and Malayagiri sūri (fl 1130) has the word in his commentary on the *Nandisūtra*, fol 188a (Nirn Press, Bombay, 1924), 'tacca Brāhmaṇyādi lipi bhedato 'neka prakāram tatra Nāgarīm lipim adhikṛtya kūcīt pradarśyate', i.e the *nāgarī* script is the chief, so to speak, of the Brāhmaṇī group There is no guarantee that these scripts are what we know as Nagari, but it is highly probable that such is the case It is interesting to note that, according to Buhler (*Indische Palaeographie*, sec 23), the oldest western palm-leaf manuscript in this script that can be dated with certainty is one of 1081 of the *Visesāvasyakabhaṭṭyatikā* by Kotācārya

7 The first European to mention Nagari is Pietro della Valle (1623), who writes 'An antique character used by the Brahmans, who call it *Nagheri*' (Hobson-Jobson s.v.) La Croze (1731) is the first to use the term *devanāgarī*, 'The character used by the Marathas Balabande (sci bālabodha) hardly differs from that used by Bramans called Nagara or Devanagara', although Sanskrit, which was normally written in this script in the north, east, and west, had been for long termed the language of the Gods Buhler does not distinguish between Jaina and other forms of Nagari, but according to locality He identifies Devanagari with the Maratha Balbodh (ibid.)

8 It is perhaps best to retain the name Balbodh for the Maratha Nagari and to keep the term Devanagari in suspense until the palaeography of the Gujarati, Hindi, and Bengali Nagari shall have been elaborated and synthesized

Treatment of minor palaeographical details

9 The first and last folios of manuscripts are often marked with the title, name of the previous owner or owners, and the like These details have been omitted if not of particular significance

10 The colour of border lines, differences of hand, and gaps in the text are usually

INTRODUCTION

not recorded. Similarly mention of the Jaina symbol, terminal symbols such as *cha*, punctuation marks, and benedictory formulas and verses of excuse for omissions and errors have ordinarily been omitted. Occasionally they are retained as samples. Marks representing the *sutra* holes of original palm leaf manuscripts are similarly treated.

11 The number but not the length of lines is given, except in the manuscripts originally described by Dr. Blumhardt where this detail has been retained.

12 The number of *granthāgras* is omitted. It is generally too much of a round number to be useful.¹

Note on the terminal symbol cha.

13 Buhler (*Indian Palaeography*, Fleet's translation, IA xxxiii, App., sec. 36 D) terms this symbol one of the Mangala symbols at the end of larger sections and of the complete work. 'A very common sign of this description is a large circle with a smaller one or several dots in the middle. This may be a conventional representation of the Dharmacakra or of the lotus. As a circle with a dot — O corresponds with the ancient *tha*, other signs closely resembling or identical with later forms of *tha* are used as substitutes. And the modern MSS. finally offer the well known ፻, which corresponds to one of the mediaeval forms of *tha* but is now read *cha*'.

14. H. R. Kapadia says in 1938 (JUB vii. 126) 'Chā is a puspikā forming the closing unit of a MS. The exact significance is a mystery and (n. 68) sometimes we find ፻ as a closing unit and at times ፻'.

15 It is suggested in the remarks on No. 20 that this symbol stands for *thayum* (mod. Guj. *thayum* finished, *ga* is est.) ፻ sometimes appears as ፻ (*tha*), but I have not met it as ፻ (*dha*). The *Paia sadda mahannato* mentions both *thā* and *thā* meaning देठना, रहना, but not their past participles, except in the forms *thūa*, *thua*. The substitution of *a* for *ā* is, however, common in Gujarati and is to be expected even if it does not actually occur in later Apabhramsa.

Transliterations

16 The spelling has not been corrected, but new readings have occasionally been suggested. *Lapsus calami* however, such as ፻ for ፻ where the printed Nagari characters are of a form similar to those of the manuscript, are not reproduced. The confusion of *kh* and *s*, *b* and *v*, the omission or wrong insertion of the *anumātra* and *visarga* have been reproduced in the Nagari text, but in the Index the letters are transliterated from their normal Gujarati form.

17 The roman transliterations of non Sanskrit words normally follow the Sanskrit

¹ For much palaeographical information although too much dependence is placed upon Gaunshankar H. Ojha's often uncritical *Palaeography of India* in Hindi. H. R. Kapadia's articles in the *Journal of the Bombay University* (JUB) 'New Series', vii. 98 ff and ABORI xviii. 171 ff xix. 289 ff and 385 ff may be consulted.

INTRODUCTION

rule showing the inherent *a* and not the semi-phonetic system in ordinary use, except in common words such as Balbodh, Munshi, Surat, which are familiar to every Indologist. The scientific rendering is, however, given when it seems called for. The Hunterian system, which limits the use of diacritical marks to the minimum necessary for recognition of the word when used by a foreigner in converse with those familiar with it, has sometimes been used as a reminder. Thus the word *nāgari* is also spelt *Nagari*, but never *Nāgrī* according to the semi-phonetic system. This form is, in fact, seldom found in the writings of those who favour this system.

18 DIPHTHOUGS, which are rare in Old Gujarati, are shown with a semi-lunar link above the diphthongal vowels, thus *āī*, *āī*

19 NAMES OF PERSONS are given in the Sanskrit form when there is reason to suppose that both the Sanskrit and popular forms or the Sanskrit form alone was used. When the popular form alone is found it is given in this form and, when possible, the Sanskrit derivation is shown in brackets in the Index. Some names are hybrid, such as *Lacchavijñāna* (for *Lakṣaṇa*). No attempt has been made to enter into the derivation of names from the Persian like *Khusyalavijaya*, which contains the Gujarati *khusala* from Pers. *Khwush hal*.

20 NAMES OF PLACES are given as in the current atlases, e.g. *Imperial Gazetteer of India*, xxvi, except when they cannot be identified. The scientific transliteration, together with variants, is given in brackets in the Index.

Dating of manuscripts

21 According to the custom of this Library approximate dates are assigned to undated manuscripts. But such assignments are so uncertain that both Schubring and Mohanlal Desai have refrained from making them.

Index

22 In order to facilitate references, the names of books are italicized, while personal and place names are not. Reference numbers, which are to the serial numbers of articles and not to the pages, are printed in bold type for catalogued manuscripts and their authors in all other cases in ordinary type when the reference is to the roman text, and in italics when the reference is to the *Nagari* text.

23 The catalogues of Walther Schubring (1944) and of Mohanlal Dalicand Desai (1926-44) have been of the greatest service. That of Hari Damodar Velankar (1944) and the well known Sanskrit-Prakrit catalogues of Bhandarkar, Kielhorn, Peterson, and others, and those of this Library and of the British Museum, have supplied much important information. Acknowledgements are due to the Boden Professor of Sanskrit, Dr T. Burrow, for checking Sanskrit passages, to Dr T. N. Dave, S.O.A.S. for advice on metre, and to the staff of the Clarendon Press for their fertile suggestions and exemplary patience.

I

RELIGIOUS LITERATURE

A. JAINA

1. *Commentaries and Glosses on the Canonical Books*

S. 33 OIa

For description see *Sans Cat* 7441, 19th century.Gloss on the *Ācārāṅga-sūtra*

The gloss is very full and begins

श्री जिन वरेंद्रनी व० भली भक्ति भाव वादीन्दै श्री जिन कैहवा हि सार प्रधान जै मुरदेव
 तेहनो साचि जै बृह एतसि कत्पद्मुम ते समान वद्धत फलदाधक हि वली मू० मूरदिवद् अचित
 हि तथा सूमधान चवि

It ends glossing the extract printed in the *Sans Cat*, fol 7b

ए स्वभाव तेम घनस्ती पणि एवि परीणाम स्वभाव जाणवड ए घनस्तीने विष्ये सख्त आरभ
 करता पूरपनि आरभ अणजाणा होइ ए घनस्ति विष्ये अ० आरभ अणकरता सापूर्णि एहवा
 आरभज्ञ प्रधार जाणा होइ ते घनस्ती आरभ जाणीने पडित साधु न करै पोतै घनस्तीनो
 सख्त समारभ आरभ न करै पैतै ए अर्थने करावि अनेरा पाहि घनस्ती सख्त समारभ न जाणिनै०
 अनेरा घनस्तिस्त्र आरभ करनारनै भलो

Keith dates the documents in this volume in the 19th century. From the language
 the commentary seems to have been copied from an earlier transcript

2 MSS. Guj. 4

Fol 1, 25.5×10.8 cm, 1 52, Nagari, 18th century

Glosses on the *Ācārāṅga-sūtra*A fragment, containing a page of Gujarati glosses on *Ācārāṅga-sūtra*, II *Śrutaskandha*, 1st *adhyayana*, *uddeśakas* 6 (latter part only) to 8.

RELIGIOUS LITERATURE

Begins उक० पीलुना पानडा उपलामाहि घातीनद् कृष्ट तेणद् हाथपरम्या होद् ॥ विस० पारणेन
उपनु भीदू ॥

Ends विग० सीया लद् करडी ॥ चै० नेच ॥ कय० केल ॥ घो० लसणा छोतरा छालि ॥ अतिय०
अगथीयानी फली ॥

आचाराग० १ ॥

3

S. 3356

For description see *Sans Cat* 7442, A.D. 1560

Commentary and gloss on the *Sūtrakṛtāṅga* (*Śrutaskandha I*)

The commentary (*balavabodha*) is by Pāśacandra, pupil of Sādhuratna. He also wrote a *bālāvabodha* on the *Ācārāṅga sūtra* (BMC Guj. MSS., No. 1) and other commentaries. See also Peterson, Third and Fourth Reports, Weber's *Berlin Cat* vol. II, and BMC Guj. MSS. for accounts of the author and his *guru*. The note in the last paragraph of *Sans Cat* 7442, that Sādhuratna is mentioned in the Bombay (*Nirnayasagara*) edition of A.D. 1880 as the author of this *balāvabodha*, is wrong. He is known as the author of *Navatattva-bālāvabodha*, JH 438. In the Bombay edition the name of Pāśacandra is mentioned only at the end of the second *Śrutaskandha* and is not found in the present MS. The text of the commentary is modernized under the title of *artha*. Otherwise, as a rule, it corresponds fairly closely with the wording of the MS.

Begins after the Sanskrit *stoka* (see *Sans Cat*)

आचाराग कही मूयगडाग कहिउ तेहनउ किसउ सवध ते भेलद् कद् जेह भणी आचाराग माहि
इम कहिउ जीवो छक्काय पछवणाय तेसि बहेण वधो ति इत्यादि तेहनउ परमार्थ जाणिउ
जोईद् इणि अधिकारि वीजउ चग मूयगडाग प्रारभीयद् कद्

The commentary is written in the margins, but the glosses are in a small and different hand squeezed between the lines of the Prakrit text. They are not in connected form and begin परिगृह सुचित अचित मिश्रत गह गीद् तिष्ठृपादि अनेरे तुलिदेनु अनमुदाद् ससाना
दुष्प्रतीतेनुटाद् - -

The commentary ends

तत्त्वनउ जाणा कैज्जा जिणि आश्रव काक्षवानी परि गुप दद्री । शत्रुमित्र समा । आत्मानद् वादि
उपयोग लचण जीव असख्या त्यदेशी (read प्रदेशी) जीव सकोच विकासनउ भजणहार मुक्ततउ
भोगवणहार द्रव्य प्रर्थाय छप नियानिय भेद भिन्न इत्यादि श्री(read आ)वाचदि पञ्चतउ एता
एत[सा] आत्म[तत्त्व आ]ण तथा विद्वा सस तथा चिह्नयकारि विद्या जिणि आश्रव तथा पूजा
सत्कारनउ अर्था न थाद् किनु निर्जनार्थ थाद्

The commentary, which has become inaccurate, has lost several *aksaras* by the chipping of the leaf margin. It breaks off several lines short of the printed version at page 561, 17 of the latter, and there follows an enumeration of *Jaina indriyas*, *kumaras*, &c

The untidiness of the MS, the abandonment of the style of the palm-leaf, and the incorporation of the colophon in the body of the Prakrit text throw doubt upon the date ascribed to the MS. It is probable that the date of the colophon, St 1606, is that of the copy from which the present copy was made.

4

S. 3355

For description see *Sans Cat* 7443, A.D. 1624

Commentary on the *Sūtrakṛtāṅga* (*Śrutaskandha II*)

This commentary (*bālārabodha*) bears the name of Pāśacandra, pupil of Sādhuratna (for whom see preceding entry). There is no separate interlinear gloss.

Begins (after loss of several *aksaras* through damage)

सुधर्मे० भद्र इम सामव्याप्त आयुष्यति भगवति इम काहृत इणि वचनि सुयगडागनद् वीजद्
सुयक्खधिद् खलु शब्द चाक्षालकार भद्र अर्थि जाणिवड पुडरीकनाम अध्ययन पुडरीक वमलनी
उपमा फ़सिर तिणि कारणि एहवड नाम कीधड तेहवड एजि आगलि कहीसिर ते अर्थ जाणिवड
ते जिम छह तिम कहर छह नाम इति सभावनानद् अर्थि [ऽ]

There are a few inaccuracies and the headwords of the Prakrit text are frequently omitted

Ends, fol. 45b, lower margin from last word of left margin

तथा सपदिङ्कमण धर्म आदरी विचरिवाई० क्षड तिवारद् अमण भगवत श्री महावीर
बोल्या ॥ अहो देवानुप्रिय जिम तूहरद् उपजद् तिम करि धर्मनद् विषद् विलवम करि ॥ तिह वारद्
ते उद्क वेदालपुत्र नद इस्यु सामली अमण भगवत श्री महावीरदेवनद् समीपि चातुर्यांमिक धर्म
यकी पच महावत सपदिङ्कमण धर्म आदरी विचरद् कद ॥ सुधर्मा स्वामी आपणा शिष्य प्रतिद
कहद् क्षद् ॥ भद्र जेहवड श्री भगवत कन्हर सामलिड तेहवड तुगह प्रति कहड क्षद् ॥ इत्यादि
पूर्ववत् ॥ नालद्दर्ज, सम्मत क.

The name of the work follows, and the commentary concludes

श्री साधुरबशिष्येण पाश्चच्छ्रेण वृत्तित छत वालावेधार्थ दिश्तीयागस्य वार्त्तिक

This passage is given in *Sans Cat* 7443 and followed by a note on the colophon. The Bombay printed text is more diffuse than the MS, but otherwise repeats it in a modern form

For description see *Sans Cat* 7445, 16th centuryGloss on the *Sthānāṅga*

The Prakrit text is 'an abbreviated version of the matter contained in the *Sthānāṅga*' (*Sans Cat*) The gloss is interlinear and well written. It begins fol 1a

एकाकी अमण मगवत श्री महावीर इण ही उत्सम्पिणी नद् विपद् — चउवीस तीर्थकरा माहे क्षेत्रोत्तर तीर्थकर एकाकी भोवि पडतो — जावत सर्व दुय झता चीण झवा — पाव अगुञ्जर विमाण ना वासी देवता ना अगुञ्जर एक हस्तप्रमाण ऊचउ छूट वीतरागि कहा — आकाश का एक प्रदेशनद् विपद् अवगाह्या रह्या पुत्रल अनता कहा — इम ही एक समे नाचिह्या — एकगुणकाला पुत्रल अनता कहिया — जाव एक गुणलूपा पुत्रल अनता ससार माहे वस्त्राण्या — इति प्रथम स्थान । १ ।

No date is mentioned, but the Old Gujarati of the gloss seems to be of the late 16th century. There is some Marwari influence, shown especially in the genitive termination — का and the nominative plural termination — आ of the a stems, e.g. fol 6b, 1 8

आठ स्थानकि हि स(स)प्तम अणगार — अरिह जोग्य झूट एकलउ विहारकम करिवानद् विपद् — ते कुण कुण ते कहद — अद्विवत झूट सव(ब)धादिके करी १ सत्यवादी झूट २ मेधावी पडित झूट ३ । (fol 7a) वजशुत पुरुप जाति सातमा अलप अधिकरण कोधादि धीर्थवत चलवीर्य करी सप्तम इति अष्टम ठाण समाप्त । ८ । नव प्रकार पुत्र वपाण्या । तवया — अत्रका पुन्य १ पाणीका पुन्य २ वस्त्रका पुन्य ३ स्थानकका पुन्य ४ पाटलादिकना पुन्य ५ मनका पुन्य ६ वचनका पुन्य ७ कायका पुन्य ८ नवकारका पुन्य ९ ।

The final gloss is written by different hands. It ends fol 10b

मूर्गसिल अहमेष १ — घडा २ — चालिणा ३ — घर्दयाना पुणि ४ — हस ५ — महिसि ६ — द्विली ७ — मद्वर ८ — जोक ९ — विलार्द १० — जाहा ११ — गड १२ — मेरि १३ — आहारी १४ — हस सहस्र हङ्गी १ — तीस सहस्र रथ २ — एक लाप जोधा — दग्ध लाप घोडा — पाइक सुमट छत्तीस कोडि ४ — एह एक (अ)चोहिणीनी सख्या मुनीखर कहत हह ।

P B P

For description see *Sans Cat* 7444, 19th centuryGloss on the *Sthānāṅga*

The title given in the margin is *Thānajamga*. The comments are exceedingly full, and on fol 11 there are as many as 23 lines of comment to 5 of text

It begins on fol 14b

हिवद विद्व जिनना सरीपापणानि समाप्ति कहे के जे० जे० सी० स्वभाव अनर्द अनुष्ठान स० आवस्यो अ० अरिहत तिर्थकर स० महावीर देव स्वामी त० तेहज सी० आचार समा० आचरया हो० इद अ० अरिहत स० महापदम् पणि महापदम् जिनवीरनीर २ ज उत्तरापालगुनी जन्मादिक पाम्यस्य ३ इ सवधर्द नवचतु भूव कहे है

It ends on fol 11a, 1 20 (third triangular portion)

१० हिवद असजाइना अधिकार घकी असझाइ कहद इद द० दस प्रकारद उ० उदारिक ते मनुक तिर्यचनउ सरीरनी असझाइ प० पर्यायी त० ते कहे है

The gloss is incorrect in many places, and the scribe has made indeterminate marks where he has not understood his prototype

7

S. 3353

For description see *Sans Cat* 7448, A.D. 1561

Gloss on the *Jñātādharmakathāḥ*

The gloss is written in the margins and between the lines. It begins with the first folio, left hand margin, 1 5

विय० कहता आगम लोकीक लोकोत्तर तेहना जाता । नय० कहता सात नदका भेद ७०० तेहना जाग । नियम० कहता विचित्र अभियह विशेः प्र तेह ना करणहार । सोय० कहता भावयी अतीचार रहित ।

Usually the words explained in the gloss are underlined in the text to facilitate the reference

The language is Old Gujarati, but there is Marwari influence

There is a variation in the handwriting of the gloss which indicates the dialectal variation e.g.

Fol 60b, upper margin आलिघरै० कदलीगृह तथा केल्याना घर ।

Fol 70b upper margin जाग० अण्णलाधी जे बनु वाहद तेहनउ पमाडउ । खेम० लाधी वसु इद तेहनउ रापवड । वटमा० वर्चमानि कालि॑ पर्डिव॑ तेहनउ निर्वाह राजा करद इद ।

Glosses in yet other hands are only occasional and read

Fol 51b जयसी मुरतथी तयसी इद ।

Fol 68b मोतीयकी माला ७

Fol 110b उसका कलामय पक्षचय भाही

Fol 137b अधिरा इवा २

RELIGIOUS LITERATURE

The MS ends fol 235

कद्रसहि वयेहि नायधर्मकहात् सम्मतात् । यथाय ४७५४ । सदत् १६१७ वर्षे अथनि मासे
सोमवासरे । अमरसुदर् लिपत । शुभ भवतु ।

P B P

8

S. 1524

For description see *Sans Cat* 7450, 18th century

Commentary on the *Jñātādharmaśākhā*

An interlinear and occasionally marginal commentary based on Kanakasundara's *tabu* (see No 9)

The MS is incomplete and three folios (46-48) are missing

The beginning is damaged and illegible but it is possible to read parts of it by reference to No 9, allowing for differences in orthography. Keith assigns the Prakrit text to the 16th century, but in view of the language of the commentary, Blumhardt's assignment to the 18th century adopted above is the more probable

Begins ज्ञाताधर्मकथागस्य इदमादि मूल तेणर् कालि ते चोथर् आरट् ते काल जाणर् ते
सबदीठ जिणर् समय सुथम चपानगरी हृद् तेहु तेणर् अरर् तेहु चर्णन च्छदि वन चाडी
गटादि अवहारी या वास्त्र तेणी चपानगरीर् वाहिरि उत्तर अनद् पूर्व विचर् एतलद् ईशान कुण
पुर्ण भद्र चित्तायलय छह अतर नाथरसु ठाम ते वन भथ पवेनु गृह छह

9

S. 1532

For description see *Sans Cat* 7449 A D 1647

Commentary on the *Jñātādharmaśākhā*

An interlinear Gujarati version (*stabuka Guj tabu*) by Kanakasundara gani, disciple of Vidyāratna gani of the Brhat tapāgaccha. The names of the founder of the *gaccha*, Devendra sūri and of other pontiffs are given in the colophon

The MS begins with the following Sanskrit lines

प्रणम्य श्रीमहावीर स्मृत्वा चैव सरस्वती ।
वदे सद्गुरु पादावृत्तं लुबुको भया कर्त्तवे १
ज्ञाताधर्मकथागस्य मुखबोधिकहेतवे
स्वात्मपरोपकाराय सत् स्वेच्छानुभावत २

The commentary on the above runs

नमस्कार करी श्रीमहावीरनद समारी ध्यान करी श्रीसरस्वतीतु । वादी सहृदना चरणकमल प्रति । टबु किविद्वाच कङ्ग । ज्ञाताधर्मकथाग छटा अग्नु मुखद् जाणवानि काजि पोतानि काजि परोपकारनि काजि ।

The Prakrit text begins fol 2a तेण कालेण तेण समएण चपाए नाम नगरी होत्या वण्ड and the Gujarati translation runs तेणि कालि चुयद् आरि तेणइ समयद् दीठड ते विला चपा नगरी झइ तेहनु वर्णन च्छदि पूर्ण बनवाडी व्यापारी व्यवहार छद् । ते चपा नगरीइ वाहरि उत्तर पूर्व चंचि एतलि इशान कूणि । पूर्ण भद्र चैत्य छद् व्यतरनु ठाम तेहनु वर्णन ।

Ends श्री महावीरद् धर्मनी आदिना करणहार । तीर्थकर पोतद् प्रतिबोध पास्या पुरुष माहि उत्तम पुरुष माहि सीही समान पुरुष माहि वरप्रधान सेत कमल समान । पुरुष माहि गंधहस्ती समान तेणइ सगवतद् धर्मकथानु वीजु शुतस्कध प्रश्नपित । दशे वर्गे करीनि ज्ञाताधर्मकथाग सपूर्ण COLOPHON इति ज्ञाताधर्मकथानु टबु सपूर्णे श्री देवद्रमूरि हत तपा विष्ट धारी जे गच्छ तेहन[८] विष्ट विद्यमान कलियुग रूप अधकारि भूर्य समान पूज्य श्री १८ श्री अमररत्नमूरि पट्टे भट्टारक श्री देवरत्नमूरि तेहनद् पाठि सूर्य समान भट्टारक श्री जयरत्नमूरि तेहनइ गच्छ पाठक श्री विद्वारत्नगणि तेहनु गिय च० कनकमुद्रद् ज्ञाताधर्मकथानु विवरणमाच करित सपूर्णे ।

The Prakrit text, which ends on fol 339a, is continued by Sanskrit ending निष्ठक पाठकाभ्या सवति १७०३ वर्षे चित्त वदि ३ गुरीं लिखित ॥

IO

S 3358

For description see *Sans. Cat. 7453, A.D. 1618*

Gloss on the *Antagadasūtra* (*Antakrtāṅga*)

Begins तेण कालेण ति अर्थ तेण काऽ (error for तेण स०) जिवारर मुधम्मा स्वामि जहृत चपानगरी इती चित्य कहता वितरना एतनद् व्यष्टम देहरत = १ = अटू० अष्ट वर्ग अध्ययननो समुदाय = ५ =

On the first folio the gloss begins in the upper margin continues in the right hand margin, and then passes over to the left margin A later extract is taken from fol 14b

वानमिं वानक छर दिवटा तुम्है पुच =

अमयु० युधि करी मधुर्ण नयी प्रतिद्वारहित छर =

किण तु० किसड तु जाणइ धर्म = ३ =

RELIGIOUS LITERATURE

ज चेव जा० जिहनइ लाणउ =
 त चेव० तेहनइ न जाणु =
 ज चेव० न जाणु हे माता० =
 त चेव० तेहनइ जाणु = ४
 कहणा०

As there is no room for interlinear entries double horizontal strokes are used to direct attention to the glosses. The second extract glosses the following portions of the text:

धौलेसि ताव तुम पुत्ता असदुधेसि किं पु तुम जाणसि धम्म ज चेव जाणामि त चेव
ण्यणामि ज चेव ए जाणामि त चेव जा[णा]मि त अतिमुत्त कुमार अम्मा पियारा एव वर्यासि
कहण

The second person singular जाएँ in the third line of the gloss is of interest, as examples of this person are rare. The gloss may well be contemporary with the rest of the MS, which was written on Thursday 5 अष्विना सुदि 1674 St. In the colophon reproduced in the Catalogue some words have been wrongly divided and it should read

सबत १६७४ वर्षे आसउज शुदि पचमी वारु वृहसप्तवारु सुभद्रिने लिपत्त मलूकचद चृपि श्रीमाल आद्या अर्त्ये लिपक वाचिजयो अवकाशुर मध्ये चर्तुर्मासा कीधा तटि लिपी प्रति

Srimala is another name for Bhunmal in Jodhpur State and is presumably the name of Malukacanda's home town.

Another Malukacanda wrote a copy of the *Vikramasena catuspadī* of Mānasāgara at Śrimala in St 1808 (JH 552). He is called *mu* (*muni*). The Malukacanda mentioned in JGK 11 1546 (see No 16) was a *savaka*. All these three show Marwari features in their writing and the name, which is unusual, is of a Hindi type.

'There is an Ambikapur in the NE corner of the Central Provinces (*Imperial Gazetteer Atlas*, 1931)

III

S. 3375

For description see *Sans Cat* 7454, A.D. 1605

Gloss on the *Anuttaraupapātikadaśāh* (A)

The gloss is written between the lines and in the margins, and is scanty.
It begins fol. 1b

मोटा यह धवल आवीस — घक्क प्रचक्क रहित भय रहित — धन धान सहित छह ।

Fol 6b सुकी ठालि — जिसी काठनी पावडी — जिसा जीर्ण खउसदा — शाइ — छाड चर्म

नाडि — जाणीयद — कलावनी फलि — सुगनी फलि — मास की फली — कुवली क्षेत्री नद
— तावडद मूकी नद — मुकी होती — तुविलाती रहद — काग सरीपी जाघ — कौक पखी
तेह नी जेहवी जाघ — दिणियाल पखीविसेप तेहनी जाघ — ।

Except for the rare occurrence of the genitive termination — का, there is no evidence of foreign influence in the Old Gujarati of the scattered glosses of this MS

It ends on fol 10a

(marginal) प्रकीम्य बलथल ७ — ईसिय० तीर्थिकर च — वसिक्ष० वसकरण । (interlinear)
विपुलागिरि पर्वत गया ।

P B P

Buh. 280

For description see *Sans Cat* 7455, 17th century

Gloss on the *Anuttaraupapātikadaśāh* (B)

Only three folios, 4, 5, 6, of this MS of nine folios have glosses. They are written in the margins and in a different hand from the text

Fol 3a बचीस वलु दीपी । बचीश कोडि रुपानी । बचीश कोडि सोनानी । बचीश मोडृ ।
बचीस प्रधान सुगट । बचीस कुडल सुगल । बचीश प्रधान कुडल । हार ३२ । आर्दहार ३२ ।
एकावनी ३२ । मुकावली ३२ ।

Fol 6a एलासना पानडा । कलनक० धातविशेष तेहनी फली । सूग मासनी फली । करग गीवा
कहता घडानड काटलड । कुमडलनी गृवा । उच्यतव णएयवा कहता उच्यसापनक भाजनविशेष
तेहनी गृवा । लाडयफ्लेक० लूबडीनू फल । हुक्वेथ धनसति विशेष तेहनड फल । अब गट्टियाक०
आवा गोटी । मूकी जलो । सरेसनी वाटि । अलतानी वाटि ।

In this short gloss there are some interesting names of vegetables and herbs

The gloss begins on fol 3 and ends abruptly on fol 6

P B P.

13

S. 3370

For description see *Sans Cat* 7456, 17th century

Gloss on the *Ipakasūtra*

The gloss is in the form of short explanatory phrases written in the margins

It begins with fol 1b

नमो अर्हिताल — अर्धविपाक० कृ शब्दार्थ उच्यते विपवत विपाकृ मुभाशुम कर्म इत्यार्थ तत्

RELIGIOUS LITERATURE

श्रुत विपाक श्रुत । तेण का० वर्तमानदृ वशप्रणीकाल चतुर्थ आरदृ समए — जिवारदृ मुधर्मस्वामि पपा॑ नगरी झती तिवारदृ — चेद॑ एक॑ वितर नरं आयतन — जाय॑ उतम माता पच तेणदृ सपूर्ण — वरणओ० ।

The gloss is not continuous. It is sometimes written in red ink and sometimes inter-linear

Fol 28a सुकमालस॑ सकोमल सरीर (28b) सुकमाल सरीर — खुञ्जा (ज्ञा॑?) दासीए य प्रवरी — उप्पि आ॑ उपरि पीटणी विषद॑ — कणगति॑ सुवण तारे खचित दडीद॑ — कीलमाणी॑ रमती झती — इम च ण॑ एहवद॑ अवसरि — आसंदुरु॑ बैश्वमण राजा घोडद॑ वद्दी — आसबाह॑ अस्त्वाहनद॑ क्रीडा करववा निमतद॑ — णिज्जा॑ (?) यमा॑ जातद॑ — पासनि २० देवदत्ता दीठी — विन्हिए॑ देवदत्तानव रूप देयीनद॑ विसीत झतु अहो रूप इति — कस्स ण॑ केहनी ए बेटी — कि वा नाम॑ एहनउ नाम ख्यउ रूप — पडिनियते समाणो॑ पाद्धद॑ आव्यद॑ — अव्यतर॑ अव्यतर पुरुप तेडा॑ — ।

The colophons are doubtful about the date (see *Sans Cat*), but the language favours the earlier date, i.e. 16th century. The gloss is probably not contemporary, but copied from an earlier MS

P B P

14

S. 3366

For description see *Sans Cat* 7457, A.D. 1706

Commentary on the *Rājapraśnīya sūtra*

The commentary begins after the Jaina diagram

पार्यमभिनन्द्य = जेणद॑ अवसर्पिणी काल चउयद॑ आरद॑ तेणद॑ समद॑ जेण समद॑ देवतै नाटक देपाडा॑ आमलकप्पा नयरी पूर्व झती धनधान समरिध पूर्ण्य देपवा जोग्य चर्वन जाणबो प्रहा॑ दकारी मनोज्ज विशेष देपवा जोग्य ते आमलकप्पा नगरी॑ चाहिर उत्तरपूर्व विच ईसान कूणद॑ आम्बसानवन नाम चेतयचायतनह॑ ज्यूनउ कै =

It ends after the first *adhyaka*, fol 49b, I 3

तेहज फेरीनद॑ चापचारु चर्म दड॑ पत्र पासना धरणहार आत्मारचक भाव प्रतद॑ पा म्या रूप गोपी करद॑ प्रवैस करद॑ युक्त जोग्य रूप प्रतेकद॑ २ सामय अधार विनय एकी किकर रूपनी परि रहद॑ हिषद॑ गोग्य पूर्णद॑ सूर्य भनी पूज्य केतली काल स्थित आयरित्यर्थ गोग्य = चारि पल्योपम स्थित रूप कही सूर्पा भनी है पूज्य देवनी सामान्यक अभ्यतर परपदनी वसणहार देवनी महार्दिं महाकातिनो धणी

There are signs that the scribe was not a Gujarati. He uses મણી for મણી and varies the spelling *ai* by the diphthong *ai*, as કુદ or કુદ Sultānpur, where he wrote, may have been one of the towns in the Panjab area or in the United Provinces 60 miles north of Allahabad, probably the latter

Blumhardt notes 'The Prakrit text with a Sanskrit titā by Malayagiri and a Gujarati bālabodha by Megharāja was published at Calcutta in 1880 A.D.' The scribe is Jaisingha 151

15

S. 3606a

For description see *Sans Cat* 7460, A.D. 1628

Glosses on *Prajñāpanāsūtra*

The first gloss is in the margin of fol 11a and is incomplete as the folio is damaged. The remainder are few and scattered. One of the more intelligible is in the margin of fol 82b and reads મેર પરવત ઉપરિ જે વાદ કુદ તિસ માહિ જિમ છહહિ તે મરી નદ નરકિ જાહિ તિજી લોકનદ ફરસહિ તેણ કારણિ = અહેલોએ તિરિ જવદીપ સમુદ્ર માહિ પચિદ્રી નરક જાહિ પતર દ્વય ફરસદ

The last marginal note is in the margin of 287b and is mutilated

Folios 221, 242 are not missing as stated in Keith's description, 199 is missing and 215 duplicated

16

S. 3369

For description see *Sans Cat* 7464, A.D. 1616

Glosses on the *Nirayātālīsūtra*

The above title is that by which the work is usually known, but should be more strictly *Narakātālīsūtram*

The body of commentary is larger than is indicated in the *Sanskrit Catalogue*. It is written in the top margin overflowing, when necessary, into the right-hand margin. References are made by the number of the line corresponding to two horizontal lines in the substantive text. The glosses and text are in the same hand, by Malūkacanda 151. Srimāla, scribe of No. 10. Srimāla seems to be the place-name Bhinmal in Jodhpur. A Malūkacanda was the author of *Vaidya Hulāsa*, ascribed to the 19th century Samvat (JGK III 1546)

Begin after the Jaina diagram fol 1b

ચાહાં સાપકર જિ જોગિ સ્વીયાદિ વિ રદ્રીદિ રહિત નિરજ = ૪ મતિં ગોપદી તિત્ર બેદા = ૬ = વિહાં પ્રાણ ઘાયર = ૭ =

RELIGIOUS LITERATURE

then, fol 2a

तीया० सयामउ सदु भेथके = ७ = जहस० तेनद० जीपसद० = नोज० कि नहीं जीपसद० = पारा० भागस्सद० = नोपरा० कि नहीं भागस्सद० = ८ = रुव० पुतका० सदेह० रुप० = १२ = वलि० कुल० देव्या० समण० = १४ = परि० परवरी० = उवद्वारा० वाहर० वरद्वावानी० साला० १५ =

The last glosses occur fol 23b

रव० गडगडाट० वाजा० सहित० = २ = अहो० आचार्य० = ५ = उवगि० गीताग० गाव० ते थाके० = १० = भवेण० भोगभोगदा० = इटु० चह्व० सह० सट० रुपरस० गध० = ११ = परि० परवार० = अहाय० पाच० सुमति० सुमतउ० तीनि० गुपति० गुपतउ० सतरह० प्रकार० सजम० = १२ = fol 24a पम० समरथहर० = ६ = पम० समर्थहर० = ७ = अभिग० जाणह० जीवजीव० तत्व० = ९ = विद्या० जाणा० = १३ = fol 24b पुमन्ता० पुरपणहर० = १२ =

The gloss is sometimes harder to read than the text, e.g. वह्व (last extract, l 2) = *vallabha*, Mod. Gujarati *vahāla*-

17

S. I558g

For description see *Sans Cat* 7490, 16th century

Commentary on the *Jivārvavibhātti* of the *Uttarādhyayana*

The 36th *adhyaya* of the 1st *Mulasutra* of the Svetāmbara Jainas. The last folio has been bound as 17b between foli 17 (renumbered 17a) and 18. The couplets end with No 269 instead of the usual 267, owing to misnumbering. A critical edition of the text with notes was published by Jarl Charpentier in Uppsala, 1922 (*Archives d etudes orientales*, vol. xviii).

The interlinear notes in Gujarati are full and extend to the margin

Begins

Text जीवाजीवविभन्ति० सुणीह० मे० एगमणा० इउ०
ज० जाणिठाण० भिक्खू० सम्म० जयद० सजमै० ॥ १ ॥

Commentary उपयोग० सहित० ते० जीव० एकेद्वियादिक० उपयोग० रहित० ते० अजीव० काषादिक० तेहनी० विभक्ति० भेद० विवरी० दर्शन० ने० विभागी० करी० था० (some aksaras broken off) ला० अण० शिष्य० सुन्न० कहता० प्रते० एकायमन० थका० जै० अध्ययन० मानली० जाणीने० भिन्न० वारचीयी० अथवा० थावक० सम्यक० प्रकारह० भुमीय० परे० यतन० करह० सावधान० थार० सयम० मार्यने० विष्ये०

i.e. मार्यने

Ends (rubric)

Text इति जीवजीवविभक्ती [उत्तराध्ययण ॥ ३६[] अथ निर्युक्ति । कार एतद्वय माहात्म्य माह ॥

Gloss एह जीवजीवविभक्ती अथयननउ अर्थ कहा है[इ] मात्र थकी हृतीस अथयन पूरा लिया ३६ अथ एह हृतीस उत्तराध्ययन कहा अनतर निर्युक्तनउ करणहार एह यथ उत्तराध्ययननउ महिमा वयाण० ॥

and a panegyric follows

18

S. 3367

For description see *Sans Cat* 7484, A.D 1590Glosses on the *Uttarādhayana(-sūtra)*

The gloss is in the form of a short explanatory phrase written over the Prakrit text. It is either in Sanskrit or in Old Gujarati (same handwriting) without discrimination.

Fol 1b सज्जोगात्सवाधाद्वाहाभ्यतर भेद भिन्ना तत्र मावादि विषयाद्वाह्यकपायादि विषयादात्तरादि विधि प्रकारि मावनादिभि प्रकर्त्तेण मुक्तस्य विग्रह्युक्ता साधो विषय अभ्युत्यानादि प्रादु करियामि प्रकटविद्यामि मे भम कथयतमानुकमेण — आदेसकरो नियेध तेहनउ करणहार —

This combination of Sanskrit and Old Gujarati gloss continues throughout the MS.

Fol 55b आसीत् — चुतिमत — इति नामा य — राजचिन्हानियुक्त — तत्त्व धरणीदेवी सिवा नामा — [ती]से इति तत्त्व पुत्र महात्म — भगवान् अरुनेनि — पटुकायादि — जतीश्वर — ते श्री नेमिनाथ भला सामुद्रिक नह — अष्ट सहस्रस्वरह स्वत्वरथपदातय । स्वरलवणानि माकर्यादीति — गभीरत्वरसहित आठ सहय जे पुरुष ना लक्षण ते धर्नी — गोत्र — हृशीकृतिवायस्य स कृश्च वृष्टि खामी तणी — वन्नच्छयमनाराय सधयणि — समचरस सठाण — मीनोदर समान — तेहनउ क्या — मिति राजमती — जात्यते श्री हण्णेन उपर्येण समीप तहि — अथ सा राजकन्यका किसी एक छह — मुसीन हि कमल सरीया लोचन जैह ना छह — सर्व सी तणा लक्षण तीव्र करी सप्तर्ण — विशेषण योतिते इति सा चा संदामिनी च तद्वर्ण — झलनती संदामिनी वीज्ञनी परिद्र प्रमा काति इसी वर्त्तन (marginal) — ।

The gloss ends fol 107a, on the last verse of the *Uttarādhayana sutra*

प्रादु — सप्रकट करी तत्त्व वर्द्धनान चाता माहात्मीर — प्रधानाध्ययनमूल अर्थ — मध्यज्ञीवा स्तेषा समितान् इष्टान वधिता — ।

RELIGIOUS LITERATURE

19

S. 3301b

For description see *Sans Cat* 7487, 19th century

Gloss on the *Uttarādhyayana*

There is only one page of writing, the larger part of it being gloss. This begins

उत्तराध्ययननो अर्थ उत्तराध्यान अध्ययन है जेहने विषे ते भाटे उत्तर अध्ययन कहीर छर धर्मनू मूलविनय ते भाटे प्रथम विनय अध्ययन कहर छर्द स० वाह्य अभ्यतर सजोगथी याद्य ते भाता पिता प्रसुप अभ्यतर ते मिथ्या भविष्यदादिफ स० सजोगथी वि० विवेदे प्य० प्रक्षेपे मु० मुकाणा छर्द अ० नयी आगार जेहने विषे ते अणगार भि० निरवदाभिदाइ प्रवर्त्तवानो स्वभाव है जेहने ते भिक्षु कहीर

As in the other texts of this volume, there are signs of Marwari influence

20

S. 3165

For description see *Sans Cat* 7494, A.D. 1881

Commentary on the *Uttarādhyayana*

Keith remarks, 'the MS is a deplorably careless copy of the original' The *bhāṣā* commentary (Old Gujarati) is, however, reasonably accurate

After salutations, the first couplet of the text, and a Sanskrit commentary, the Gujarati begins

मित्रू महात्मानद् विनय मार्गं प्रकट करिसु आगुपुवौ अनुकमिद मन्त्रनद् कहिता सामजु ।

सद्योग कहीर [सासारतणा सवधनु सुकाणु हिंद । घर रहित कहीर ।

Fol. 147a, 1 6 (अणिसीउ अह लोए । परलोए अणासिउ ।

वासीचदनकपी आ असरो अणासरो तहा । ८२ ॥

इह लोके अनिश्चित परलोके अनिश्चित) इह लोकनी वाक्षा रहित । परलोकनी वाक्षा रहित ।

वासी चदन कल्प वाशलद कोइ कैदै । अनद चदनि कोइ अर्दै । ए विष्वनद विष्वद समभाव ॥
अशुने अनशुने सम । आहार लाधद अणलाधद समभाव । ८ ॥

This commentary follows Śāntisūri's *Sisyahita* and not Devendra's later *Sukhabodha*, which is not so detailed

The last Gujarati commentary with the exception of the words दूरगिड वोलित (fol. 282b) occurs after *Adhyaya* 36, v. 244 on fol. 280b, 1 9 ते देवतानद आयु खिति ते देवनद उत्कृष्टीनद जयन्य काय खिति है ॥ ४ ॥ देवतानद खकाय छाडिर हतद

अणतकाल आतरु अनद् देवच्यवीनद् नरतियंच माहि । गर्भ जन्मादि भोगवी देवायु वाधीत
अतर्महर्त्त माहि वली देव थाए । ए जयन्य इम आतरु ॥४६॥ ending fol 281a,
1 4, with a corrupt line beginning अणून्नरविमाणवासी देवनद् सखा ता सागरोपम
आतरु ।

The terminal symbol resembling ॥, which has been variously interpreted, appears here also in a form resembling the old aksara *tha*, which in the conjunct *ttha* is identical with *cha* in the conjunct *acha* (see Introduction)

21

S. 1015

For description see *Sans Cat* 7493, A.D. 1759

Glosses on the *Uttarādhijayana*

The glosses are interlinear, occasionally overflowing into either margin. They are often inaccurate and appear to have been copied from an Old Gujarati commentary by a Marwari scribe who was not always able to read his original

Begins सथोग कहता सथाग वाहरमतापिता ॥ परीसाहादिसह वातु तेणर सपरीकर दृश्य माव
विहमकर घर रहित ॥

Fol 47a, 1 5, contains a gloss on *Adhyayana* 19. 94 (= Charpentier 92) following on 92 (see No 20) वाका रहित रह लोक विपद् ॥ परलोक विषे निर्मित रहित ॥ चसालै
करै ताहृपु^१ चदनद^२ करै लियु विक उपरि सरियु भाव ॥ जाम्ये अणजाम्ये सरियो भाव । ८४ ॥
Ends on fol 56a, 1 1, on verse 12 of *Adhyayana* 23

चारि महाव्रतस्य जे धर्म ॥ जेह्वो पच महाव्रतस्य ॥ ए उपदेश्यो वर्धमानर् । तेह्ने धर्म पायं
महामुनिनो उपदेशउ कहित । १२ ॥

22

S. 3368

For description see *Sans Cat* 7495, 16th century

Bulācabodha on the *Sadāvarṣayaka*

This *Bulācabodha* begins fol 1a

श्री पच प्रमिष्ट नम । पाढावश्यक (sic) मूदाणा व्याख्या वालावोधनी इत्यादि ।
पहिलउ सक्ल मागलिकनउ मूल
श्री जिनसासननउ सार ।

१ वासनद

२ ताहृपु = cutting

३ चदनर

इग्यार अग चउद पूर्वनउ उदार

स दैषसास्यतउ श्री पवपरमेष्टि महामत्र नउकार ॥

नमो अरिहताण नमो अर्धभ्य । अरिहत जेहे रामद्वेष क्षपायादिक अतरग आरि वहरी हणिया छह
ते श्री अरिहत चउबीस अतिग्रय पाचीज वाली गुणे करी सहित समवसरणि बहुता विहरमाण
छह तेह रहह नमो कहियद भाहरउ नमस्कार झवउ । अरिहत घद्रमडल नी परि खेत वर्णि
धाइयद । एतलद एक पद अनद एक सपदा उर्द । जतनउ अर्थसमात्मिनउ अधिकार झह तेतलद
सपदा जाणिवी । उसारा ए वीजू नाम । तिहा वीसामउ लीजद । इम जि सर्वं जाणियु ।

Like other *Avasyakabālārabodhas* this one abounds in popular narratives. We find the same narratives, but in a different style, e g fol 21b

अव नागिलकथा ।

महापुरनगर । भोज राजा । नद्मण श्रेष्टि । तेहनह नदा वेटी श्राविका । वाप वरचिता करद ।
तिसिद वेटी कहद । जीणिर दीवर काजल नही, कालिकि न झह, जिहा दसा वाटि पूटद जि
नहि, जे सदेव स्थिर झह, जिहा चोपड पूटद नही, एहु दीवउ जेहनह घरि सदा रहह ते
वर टाली वीजउ न परणउ । सेठि चिता पडिड ।

तिसिद नागिल जूवारि विछ्पाच यव घणे सतुष्ट करी तेह पाहिद ती आपण घरि तेहवउ
दीवउ कारावद । सेठि सकुटविद तेहवउ दीढिड । ते देयी तेह जी दरिद्री रहह परणावी । पेलड जिम २
जूद्य रमतउ द्रव्य हारह तिम २ जमाई भणी सेठि पुरवह । एक वार वनि ज्ञानी मुनि पूँडिया । etc

It ends fol 31

इति खडावश्यकवालाविदोध सकलित जतिगृही तणउ । ते सप्तर्ण । लिपित च्छपिलपू । पुच्छ श्री
निहाल चद च्छपि पठनयोग्य । शुभ भूयात् ।

The MS is neatly written and the Gujarati seems to be of the 16th century

P B P

23

S. 1558 d

For description see *Sans Cat* 7566, 17th century

Glosses on (1) the *Sāmāyika-dandaka-grahana* and (2) the
Samāyika-pārana-gathā

Rituals of confession (the subject of the first of the six *Avasyaka sūtras*)

1 The first begins fol 8a, 1 4

करउ ह भगवन् सामायिक व्रत = सावद्य व्यापार प्रत्याख्यान करउ = यावत् छिद्द तार्द
यिति करउ = दुविध चिविधि करी मनि वचनि शरीरि करि न करउ न कारावउ तस्य भगवन
पुर्वक्षत पाप निवृत्ति = निदउ आत्माचिक गुरु साविक गरिहउ आत्मानी छोडउ पाप ॥ ends

2 The second begins fol 8b

पूज्य श्री दर्शनमद्र मुदर्शन शेषि श्री शूलमद्र वयर स्तामि प्रभृति सफल कीधउ गृहमाग साधु
एव विध उद्द साधु कह वदनि करि पाप नाटद असकित मावि करी प्राशुक दानि करि आचार
होइ ज्ञान दर्शन चारिच कहइ हउ व्यदस्य मूर्य मन केतार्द जीवकर्त चित्त होइ ये जे चित्ति
समर्त नही ह ॥ ते सर्व मिथा दुष्टत हउ = ये ये मन चितविया पाप अशुम वचन काह
बोलिउ अशुम शरीर [or रि] काह किउ ते सर्व मिथा दुक्कत हउ ॥ ends

24

S. 1558 b

For description see *Sans Cat 7531, 17th century*

Gloss on *Devarandanakasūtrani*

The Prakrit and Sanskrit text consists of praises of the *Tirthakaras* (the subject of the second of the six *Ataśaka sutras*)

The gloss begins on the 2nd folio

प्रायद्वाचित्तनिर्मला करण विसद्यी करण पापकर्म कउ निर्धातन यीडन
कायशर्ग करउ अन्यत्र उर्ध्व स्ताम । १। अध स्ताम २ उधस ३ च्छीकउ ४ जमार्द ५ उकह ई
अधी कायदाय ७ ममलि आवह ८ वित्तरालद ९ मूर्छा आवह १० मूर्छा शरीर चलावह ११
मूर्छा थिम चलावह १२ मूर्छा दृष्टि चलावह १३ ॥ ॥ एषमादिक आगारि भग नही = अभग
नविराधित हउ मम कायोसर्थ जाव अरिहताण कहइ भगवत कहइ नमस्कार करि नपारउ =
ताव तार्द शरीर = एक स्तामि भानि धानि = अपणउ शरीर बोसिरउ = सद्य लोक प्रति
उच्योतकर धर्मतीर्थिकारत्त जिन असा अरिहत स्तविमु चतुर्विंशति केवलज्ञानी

In the left hand margin is the entry

उपद्रव १ नउ ई दिए २ केहरि काढक ४ आगार वा = ॥

The gloss ends

शोभाका समूह सारनी कह कमलि करि जे है प्रधानहार वचत समूह द्व्य शरीर = समार
का विरह दर है द्वि मन्त्रकउ followed by spaces corresponding to the title concluding
the Prakrit text on fol 7a

25

S. 1558 c

For description see *Sans Cat 7522, 17th century*

Gloss on the *Gurutandanaka ālocana kṣāmanaka-sūtra*

Salutation of gurus (the subject of the third of the six *Ataśaka sutras*)

RELIGIOUS LITERATURE

The gloss begins fol. 7a, l. 3:

वाच्चरं हे खमासमण वांदिवडं ग्रीरणकि करि अपरव्या पारनियेधी = अनुमति दिरं स्तोक स्थानक नियेध करी = गुरुपाद रूपहस्त ललाट करि फरंसडं खमिवड = भगवन् किलासि वाधा = अत्यपक्षेषि = वज्जत मुख करि भगवन् दिवस अतिक्रमितं नियमादि संयमजात्वा एह = इंद्रियपाप अवाधित = खमावड = 'वंधिनी आग्नातना करी तेचीस मध्य एकडं कीधाहूद = जे भिष्या भावि करी दुष्टत मन करि वचन दुष्टत करि ॥ (कायदुष्टत करी added below over the Prakrit) क्रोध अहकार माया लोग करी अतीत अनागत सर्वकाल सर्वे भिष्योपचार करी = सर्वे धर्म करी अतिक्रमि करी = इसी रीति आसातना कीधी जे भरं जीती आचार कीधड = सेह प्रति-खमावड = निवर्त्तं निंदउ गरिहूं आत्मा प्रति ते अतिचार छोडउ

The gloss ends on fol. 8a:

जैकार्द मञ्ज विनयरहत दोष भया मूळ वा बादरवा हे बहश्युततम्ह जाणाडं हवं न जाणाडं ते सर्वे भिष्या दुष्टत हूँ

Spaces are left to correspond to the title in the Prakrit text.

26

S. I558a

For description see *Sans. Cat.* 7497; 17th century.

Gloss on the *Pratikramana-sūtra*

The *sūtra* is the fourth of the six *Avaśyaka sūtras*, which prescribe the duties of Śvetāmbara Jaina laymen.

The gloss begins in the margin चाहृड निवर्त्त किहातु and continues interlinearly वांछडं निवर्त्त वा किहातु ॥ च्यारि पड़र मूवातु उबली संखार उत्तरणा अधिक ॥ सि ॥ ज्ञा निकाम सिज्ञा तेह आणुजिइं एकपासइ बीजइपासइ चातां ॥ हायपाउ संकोचतां अपुज्यइं पसारतां । क्षर्द सघटृणा करवां ॥

It ends fol. 7a' इण्ठर् [प्र]कारद श्रीयतीनु पडिकमणा मूळ पूरुडं थयाडं followed by blacking out and in another hand चुंग छुंग ईंगु तुंगि विय + सम्बं + यपठनार्थं । श्री erasure लि । शुभं भवतु । कल्याण श्री

¹ The gloss on the Prakrit passage indicated by '(added below खमासमणां देवसिं)' in the Prakrit text of *Sans. Cat.* 7522, is not here reproduced

For description see *Sans Cat* 7553, 17th century

Gloss on the *Śravaka-pratikramana-sūtra*

The Prakrit text consists of two parts, one of fifty verses containing the *Śravaka-pratikramanasūtra* and the other of the *Pratikramanastutitraya* in three Sanskrit verses. They are of a usual type.

The gloss begins fol 9a, last line

वादृ सर्वं सिद्धं प्रति धर्मदातारं आचार्यं परमं कर्म भूमि मध्यं सर्वं साधु वादृ प्रतिक्रिमिव उत्तरं आवकधर्मं का अतीचार—यैमद् ब्रतकाचारं ज्ञानं दर्शनं चारत्रं विषयः = सूक्ष्मं अथवा वादृ = ते निदृते गरिहृत

and ends (first part) on fol 12b वादृ जिनचतुर्विंशति

The second part ends जीहं कर् चेति छटं साधुसाखी आवक आविका = जिनकी आज्ञा पालता = सता राष्ट्रं चेतदेवता ॥ corresponding to verse No. 3 of the Prakrit

The subject is that of part of the fourth of the *Ārasyaka sutras*, and the first part is possibly the same as MS F 643, mentioned under *Grā*, IA xlii: 26, and dated St 1564

For description see *Sans Cat* 7607, 17th century

Glosses on *Pratikramana madhya-patha-gatha* preceded by *Pārśvanātha-namaskara*

Padikkamana (confession) is the fourth of the six *Ārasyaka sutras*

1 The *Pārśvanātha namaskara* begins fol 8b, I 5

जयं वतउ होइ महायश = (from margin उभाग) जमवाच्छित् मुखफलदायक है समस्त जीवाजीवादि कलत ज्ञापक है जगत्वयगुण महिमा गरिष्ठ = दुखख्यित जीवकड़ प्रात्मरक्षक = स्तम्भनतीर्थ स्थित पार्थिजिन = भविक जीवकड़ = रोद्र भवथी हृष प तेह कावनाशक = अनतगुण = तुज्ज्ञं प्रति = विसथा हृष नमस्करण = ends fol 9 I 1

2 The gloss on the *Pratikramana* begins fol 9 I 1

आचार्यं उपाधाय गिर्वं साधुमिंक गव्हः¹ ते सर्वं भवत्वनकाय करी खमावत = सर्वं

¹ In the left hand margin is व्यायामकी glossing कसाया.

RELIGIOUS LITERATURE

Fol 28b, 1 7 हिंसे गर्भविचार कहे । गरमवती असी आय फाजन न घाले । रोप नही । मनान न करे । डीले तेल न धोपडे । डील न मसले । भय ने (read न) उतरिं । दोडे नही । घणो न बोले । घणो गीत ग्यान न सामने । घणो हीडे नही । ए बात साक्ष माहि कही ।

fol 44a, 1 2 श्री नेमनाथ । वर्षांकाल तर्णे चोथ मास । सातमि पप्पमडि । काती महीने । अधरि पप । वारस तर्णे दीहडि । अपराजित यिमान । तिहा वतीस सागर नो आउपो भोगवी घवता हवा हही जमुदीये थो ही भरतपेंचे सोरीपुर नगरे समुद्रविजेराजा भार्ज्या सिवादेवी । आधी रति तर्णे समे विसापा नद्यव चद्रमा तर्णे सजोगे गर्भवणे अवतार्या । घवदे सुपना दीठा ।

Fol 44b, 1 : जदी बाड़ा भै जीवक रलता देयी पुछो ए जीव किम पकड़ी राया है। तिवरि सारथी कहो तूम्हारे परखा पाके गोरण करवा साह राया है। नेमजी कहो फद काटी रथ पाको फेरवो। जादव दलगीर थया।

Fol 45b, 1 4 reads श्री कल्पमूलनी वाचना है। श्री कल्पमूल पुस्तक लयाणु। इती श्री नेमनाथ वाचना सपूर्णं। चृष्ट रत्नघद लिपीकृतः।

The MS ends fol 54, 1 7 नगर छवडा मधे लिपत रिपजी श्री चतुर्मुखजी भाई गुलाबचंदजी । श्री लिपत रत्नघटजी लायीकत । मती आसोज तुदि ११ वार शुक्र । सदत १८०२१ ईकवीसका साल की । कल्यासुद को टीको लिपो । सहर छवडा भे । श्री श्री चूप चतुर्मुखजी ना थिला रत्नघटजी ।

P B P

31

S. 2646 b

For description see *Sans Cat* 7476 AD 1746

Tabārtha on the Kalpasūtra

This commentary is announced as written वाल्सिद्धये लोकभाषया and begins १ २ इहा
 योग्य वैच चोमासु रहा साधु मगल निमित्ते पञ्जसण पर्व आवृ ऊते पाच दिवस लगे कल्पमूर्त
 वाचि तिहा कल्प कहिता साधुनो आचार ते दशभेदि ते किम अचेभुक्त १। देशीय २। सज्जानर
 १३। पञ्जसण १०।

This introduction continues in a changed hand from fol 3 till fol 10b where the text of the *Kalpasutra* begins with an interlinear gloss as follows नमस्कारङ्ग १२
गुणेसहित श्री अर्हित प्रतिदृ नमस्कारङ्ग ८ गुणेसहित श्री सिद्धनन्

The text with an interlinear gloss continues to the end of the volume interlarded with portions of connected commentary extending occasionally to two or more folios

RELIGIOUS LITERATURE

Ends इति श्री पर्युषणाकल्य नामे दग्धा शुतस्त्रधनु आठमु अथयन पूरु थयु श्री भद्रवाह्न स्वामीर
नवमु प्रत्याख्यान प्रवाद् पूर्वं तेहनु आठमु अथयन कल्पमूवनामे तिहायी उद्धार कस्यु कल्पाण
मस्यु ओली ३ जलथके रक्षा करीद तेल थके जालवीद् शिथिल न वाधीद् जेहना तेहना हाथमा
ना थीद् इम पुस्तिका सच्चावाद् = सदत् १८०३ ना वये शके १६६८ प्र० फागुण मासे शुक्ल पचे
त्रयोदशा गुरौ वासरे विच्छयमुहूर्ते लिखित ।

Rangahamsa muni wrote the main text at Cambay (*Stambhatirtha bandira*) The inter-linear gloss, in another hand, was written by Vijayamuhurtta in St 1803 (A D 1746)

32

S. 2646 a

For description see *Sans Cat* 7479, A D 1746

Vyākhyāna of the Kalpañtarīācāra (fragment)

After two Sanskrit verses explaining that the work is an exposition of the *Kalpañtarīācāra* in popular language (*janabhāṣa*), the text begins with a rubric प्रथम कल्पवाच
नानोऽविधि निखीद् छह् followed by two verses in indifferent Prakrit. Then इति
कल्पवाचनाविधि । ए श्री कल्पमूर्च्छ विणि अधिकार कहिया ते ए गाया ।

Ends कल्प कहिता आचार कहीद् है ।

There is only one folio, but it is sufficient to identify the work with that of *Berlin Cat* 11 655 fol and JH 37 (No 85) Schubring (*ibid*) calls it a 'Lehrwerk im Anschluss an das Kalpasutra'

2 Minor Doctrinal Works and Commentaries

33

S. 1561 c (2)

For description see *Sans Cat* 7509, 16th century

Avacūri on the Sri Adināthadeśanoddhāra

This commentary follows directly on its predecessor in the margin of fol 5b

Begins सप्तार माहि नथी मुख । अन्न ब्रह्म मरण रोग शीके करी । तथा तगुहर ते अमज्जीवन
करह श्री जिनेद्रनड वरपर्म ।

Ends fol 9b, upper margin सम्यक्त्व पाम्या जीव नारका तिर्यंच न झट । कहाह शुम
मनुष्य देवताए उप्पत्ता शिव भोग पहचद । भन् । इति श्री आदनाय देवोदरावचूरि समाप्त । ८ ।

¹ For ना

RELIGIOUS LITERATURE

अमण्डसधकउ भगवतकउ मस्तकि हाथ जोडी करी सर्वं यमावउ हउ पुणि यमउ सर्वहीकउ =
सर्वं जीवरागिकउ भाषयी धर्मनि विषय साक्षात् चित्र सर्वं यमावउ करि हउ पुणि यमउ
सर्वं हीकउ

This extract ends with the gloss on the Prakrit verse No 3

29

S. 3349

For description see Sans Cat 7477, A.D. 1657

Commentary on the *Kalpasūtra*

The commentary begins in fol 10b

याम फीटी नर घया । प्राह्णाम युड्याम नगर । च्यपमद्न एहवे नामे प्राह्णण फोडालगीचनउ
धरणहार । तेहनी भार्या देवामदा नामिद् प्राह्णणी जानधरगेवनी धरणहार । आधी रावि
गर आधी राविने विष्णु उत्तराकालगुनी नष्टवने विष्णु चद्रमाजीग आवि थकी । देवतानो आहार
छोड्या देवताना भव छोड्या देवता सवधीया विकी देह छोडी । कुचिने विष्णु गर्भपरी ऊपना ।
अमण्ड सपथी भगवत् श्री महावीरदेव । तिन्ह न्याने करी सहित किसां मति श्रुति आवधि । चवन
ना काल जासाव भगवत् । चविवानउ काल न जायी चव्या पड़े जायी चव्यत ।

This interlinear commentary is often interrupted by illustrative narratives which are in Sanskrit

Fol 89b, 1 8 तेणी कालि तेणी समे अमण्ड भगवत् श्री महावीर इद्युति प्रमुप चौदाह सहश्र
मुनीस्वर उत्कष्ट अमण्डानी सपदा हर्दे । अमण्ड भगवत् श्री महावीर देवकी आर्या चदनबाला प्रमुप
कृतीस हजार आर्या उत्कष्ट आर्यानी सपदा हर्दे । अमण्ड भगवत् श्री महावीरदेव सप्तसत्त्वक
प्रमुप अमण्डोपासक आवक एकलद्व उत्तरास्तु सहश्र उत्कष्टी आवकनी सपदा हर्दे । अमण्ड भगवत्
श्री महावीरदेव मुलसा रेवती प्रमुप अमण्डोपासिका आविका तिनि लाप अड्हार सहश्र उत्कष्टी
मुथाविका पुन्यप्रभाविकानी सपदा हर्दे । (90a) अमण्ड भगवत् श्री महावीर विनि सद्य चौदस
पूर्वधर हया । सर्वज्ञ नही पद सर्वज्ञ सरीपा सर्वाचर सर्वे चर्णसजोग जिननी परे साची अर्थ
वोले हैं ।

The language is Old Gujarati influenced by Marwari. The commentary ends on fol 148b

लिपत् प्राल्हादपूर्णि तत् शिष्य लिपत् सूरतिच्छमि आत्मार्थे ।

P B P

For description see *Sans Cat* 7472, A.D. 1765Commentary on the *Kalpasūtra*

The commentary, which is much older than the date of the MS, begins on fol 14b with the text represented as para 2 in Jacobi's edition in *Abhandlungen fur die Kunde des Morgenlandes*, vii (1881), pp. 1 foll. It ends at para 17 on fol 22b. It is interlinear. Begins भगवत् श्री महावीर तिन्नग्यान् ज्ञती मति श्रुति अवधि इम् जाणाइ जे चवीसि पणि चववा वेला न जाणाइ चवा पीने जाणी जे चवा जिणी राविर् अमण मगवत् श्री महावीर देवा नदा नामइ ब्राह्मणी जालधर जैहनी गोव तेहनी कुणि गर्भपणाइ अवतयों तिणी रात्रि मद् विष्णु देवानदा ब्राह्मणी सिंध्याने विष्णु अतिहिमूता नहीं अति जागता नहीं २

Ends अस्ति लोकनद् विष्णु जाणवउ दस् अक्षेर भूत वसु होइ अवता उसरप्पणीकाल अवसर्पणी काल

It will be noticed that the scribe begins with the diphthongs *āi*, *āu* and ends with the double vowels *ai*, *au*. Faridkot (Pharidakota), where the MS was copied, is in the Panjab and the scribe began to spell in Brāj style until he found it easier to adopt the spelling of his original

Foll 53, 24 x 11 cm, 10 to 15 lines in a page, margins on both sides, carelessly written Nāgari, dated Chabadā Friday, 11 Āśvina badi Samvat 1821 (A.D. 1765) [BALLANTYNE]

Kalpasutra tika

This MS, containing the life of Mahāvīra, is written by Gulābacandaji, copied by Ratanacandaji, pupil of Caturbhujaji

The first folio is wanting

Fol 2 begins मुकोतर माहा विमालाइ । विस सागरोयमनो आडयो अर्थ कहो क्वै । तदाकाले चोथा आरा माहि मगवत् माहावीर उपगा । उनाला के चोथा महीना आठमे द पपवडि । असाढ महीना उजाले पथ । असाढ मुदि छठि ६ के दिन माणविजय मुकोतर देवलोक थी चव्या । मुकोतर मुडरीक नामे विमान थकी बीस सागर नो आडयो पुरो भोगवी करो चव्या ।

The language is greatly influenced by Marwari. This is explained by the fact that the work was composed and copied at Chabada, modern Chhabra in Kotah (see Imp Gazetteer Atlas of India, *Imp Gaz* xxvi, 1931)

For description see *Sans. Cat.* 6470, A.D. 1860Gloss on *Āyatatrādhanā*

The script is archaic and the gloss is of a much earlier date than St. 1916 (A.D. 1860), which is the date of copying. By the language it may be of the 17th century, but the main text is incorrect and the gloss is not likely to have been copied very accurately. It begins

विश्वकर्मा कहर कह इदानी कः प्रथम कहीस विश्वकर्मा कहीस नाममात्र मूर्ति जे यथमाहि
घर कखानी बीधी अनुकर्मे कहीस सुभ मासदल पव श्रीमूर्त्ये उत्तरायणे घर करवानो मुहर्तं ।

It ends on fol. 8a

नवव वैर जोतु जोनी वैर जोवड स्तीती जोवी नाश जोहर यह जोहर इम एकवीस अग
घरना जोहर बुधी जाए पडीते कहू जोहर ८२ इति विश्वकर्मावतारे आयत्तलाधि कारे दीपा
र्णवश्वतारे प्रथमो अध्याय सपुर्ण समत १९७६ ना छ्येष बद चोष वारगर्वी अर्थ लयो द्वि
श्री मरतमधे गोपीपरा सीधासावाड जग्यवलनी पोलमधे लख्यो हे ॥

The gloss is in some places more accurate than the text, e.g. प्रथमो अध्याय for प्रमीध्याय. The date of the rubric differs from that of the gloss, being 1916 *Yestha* *dv 3 vāra budhe* instead of *Yestha vāda cotha vāra garutā*. The rubric gives the name of Sādhu Sukharāma as the writer, apparently for the perusal of Sri Ranachodaji Sāgara (see *Sans. Cat.* 6470, where *Gopiparā* is misprinted *Jopī*.)

Foll. 7, 24.2 x 10.8 cm, 13 lines in page, clear Nagari, 17th century [COLEBROOKE]

Āradhanā sūtra

The title given in the colophon is *Paryantarādhanā sūtram*, followed in another hand by the title *Āradhanāvīdhī patram*. That adopted is written in again another hand in the upper margin of fol. 7b

Begins प्रथम इरिया वहीककमावी वादणा दिवरावीयह खमासण पूर्वक कहिवरावीयह इच्छा
कारेण सदिसह भगवन सम्मत सामाइयमुय सामाइय आरोवणत्य चेद्याद बदावेह इसिउ कहावी
देव आगलि सकरसु कहावीयह जयठ सामी रिसह सेचजिए ॥ १

Ends वारह ब्रत अतीचार गाथा पडिकमणामूर्त इती जाणवी अणगूहीय बलवित्तो वडिकमे
जो जङ्गन्नमाउजो जजयर्द जहायाम नायद्वो चीरियायारो ॥ १२ पर्याताराधना मुत्र समाप्तमिति
अराधनाविधि पताणि ॥

The *Pajjantārāhanā* of Somasūri, also called the *Urhadārādhana* (JH 439-40), was written in Prakrit, and is about the same length. The Catalogue of Manuscripts at Pattan, GOS lxxxi, mentions four short MSS with this title in the Index, p. 427.

The Prakrit portions are described in *Sans. Cat.* 7541.

36

MSS. Guj. 6

Foll. 24 (the folios originally bore Nos. 88-111, of which 88-99 have been painted out), 17 1 x 8 9 cm., 10 lines in a page, good Nagari, 17th century [COOMARASWAMY, No. 41].

1. *Āradhanātīdhī* with commentary
2. *Samyaktra starūpa-garbhita-Āinā-starana* (Prakrit) with commentary
3. *Samudghāta tīcāra*
4. *Bālārabodha* on *Prithikāya*, *Guṇasthāna*, *Kasāya*
5. *Srāvaka Vidyārādhana*

The MS., which is unfinished, contains the above five works, marked by four rubrics and the first *akṣara* of a fifth.

1. Fol. 5a, 1 9 इति आराधना समाप्ता ॥
2. Fol. 10a, 1 2 इति सम्यक्त स्वरूपगम्भीरैः जिनसादनस्तवनम् (sic) ॥ ४ ॥ इति सम्यक्त स्वावच्छूरि- समाप्ता ॥
3. Fol. 12b, 1 1 इति समुद्घातविचारः १ अथ परमाणनावधि विचारः समाप्त ॥
4. Fol. 24a, 1 9 इमन् लिखीः करणागम्भीरकियादिचार वालावोध समाप्त ॥
5. Fol. 24b, 1 10 प्र

The fourth rubric which should begin by इति is corrupt.

1. *Āradhanātīdhī* with commentary

The works on *Āradhana* are summaries of Jaina principles to be recited as acts of devotion or penance. Desai, Schubring, and Velankar illustrate or list a number of them, and a very early prose example in Gujarati with many Sanskrit words is recorded in GOS xiii, p. 86. This style of writing is especially favoured by the Digambara Jainas, whose leader Kundakunda Ācarya refers to the four *Āradhanā* in his *Ātīsāma sara gathā*, i.e. *darsana* faith, *jñāna* knowledge, *caritra* conduct, and *tapa* asceticism, as the marks of a true sadhu (cf. JH 410, No. 821).

* For सम्यक्त्वं गम्भीरैः There are many errors here and elsewhere.

Compare *Samyaktra starūpa garbhita I tra starāh sacacurh* Pet. v No. 891, and *Samyaktra tīcāra garbhita Mahatīra starana* of Navayasagara St. 1766 (A.D. 1710) listed in JGH. II 542.

3. For श्री

RELIGIOUS LITERATURE

Begins ओं नम श्री वीर वर्दमानाय ॥ आराधना विधि लिखते ॥ श्री देवप्रतिमा मणि अथत
फलादि ढोई ॥ इत्यावही पदिकमावी सकरि थठ कहावियह ॥ पछह यमा समाण देइ कहे ॥ भगवठ
समिक तुझ चरवठ इस्यु कही ॥ ३ ॥

and ends पापशयकार श्रीपच परमेष्ठि नमस्कार यारणा करिये । आपरगृह यापार समस्त चिता त्वजी विहरमान श्री सीमधर स्तामि जिनवेरेदु तणा घरणेकमनधित्त भीतरि आनिये ॥ rubric

The short commentary in the upper and lower margins begins with the Jaina diagram and continues with lists of the Ten Dharmas &c , under names different from those of published lists पाणिवह १ मुसावाए २ अद्वन्न ३ मेष्टण ४ परिगणहे ५ विवादिति ६ भोग ७ दण्ड ८ समर्द ९ देसे १० तहपोसह ११ विमागे १२ ॥ १ ॥ इति यार भ्रत गाथा ॥ the Twelve Vows of the layman Then पुढविं दण्ड अगलि माहाद्य ॥ the Four Elements Later occur the Ten Dharmas the Three Bala prāṇas ending with thirty six 'Nigoya' १ and the words अरिहतो महादेवा १ ॥ जज्ञमणेण वष्टु १ एयोह० ३ ॥ एगो वष्टु १ ॥ =

२ Samyaktva *scarūpa garbhita-Jina starana*

Begins वह समस्त सर्व पर्व विघ धीर जिशवरि देणा तह किन्तरीण तमह घुणामि समन्ति
मुद्विकए ॥ १ ॥ continues in Gujarati जिम समिकल्य नउ स्वरूप । जे कहियउ यथास्थित श्री
महावीर जिनवरेद्रि । तिम कहिमु स्वी करी हउ स्विमु सम्यत्कन्द भग्न मुदिन्द फारणि ॥ १ ॥
and ends ताहरा समय सिद्धातदात स्तुउ विक्षार सदा समरता द्वता । भव्य जीवन्द स्वामी
ताहरा प्रसाद लगी होउ समिकल्यनी प्राप्ति ॥ २५ ॥ rubric

The Gujarati all through follows a Prakrit text, which it interprets

As the Prakrit portion consists of twenty five gāthās it may be the same as either *Samyakta svarupa stava* or *Samyaktra svarupa stava* both of which have twenty-five gathas (JRK 1 427) The subject is the praise of Jainism, whether directed against the Buddhas as in *Sans Cat* 7699 7700 or not is not evident The gathas are sometimes misnumbered in relation to the Gujarati commentary and vice versa

3 *Samudghata vicara*

Begins समुद्रात् सात् कहिए। वैद्वना समुद्रात् १ कपाय समुद्रात् २ भरण समुद्रात् ३ विक्रिय समुद्रात् ४ तेजस् ५ आहारक स ६ केवलि सम् ७ ए सात् समुद्रात् जीवन्हे।

and ends समुद्रातक ऊह । वेदना समुद्रात । कपाय २ मरण ३ वैकिय ४ तेजस ५ समुद्रात ऊह । मनुष्माहि सातह समुद्रात पामीहै इम तेरे स्थानके सात समुद्रात विचारिआ ॥ with rubric as above

¹ Cf *Nigoda sad(t)trimsika* of Abhayadeva suri Pet 111 212 and JRK 1 212 also W Norman Brown *Kalaka* p 85 n

RELIGIOUS LITERATURE

The *Samudghātas* are the expansions or contractions of the *jīva* due to influences acting through the body. J. L. Jaini, *Outlines of Jainism*, 1916, p. 40, gives a slightly different account. The usual description is that there are five *Sariras kārmana* (karma body), *tayasa* (magnetic), *rakriyka* (supernatural), *audarika* (physical), and *āhāraka* (spiritual). In this work *redana* and *marana* replace *audarika* and *kerali* has been added.

4

The fourth work begins पृथ्वीकाय परनोकि पृथ्वीकाय माहि आतड जघन्य आठपू अत्मुहर्त्त्र माल वाधड । उठाई मनुष्य अथवा विद्येच माहि आतड एक पुर्व कोडि प्रमारा आठपू वाधड । वेद्रिय । तेद्रिय ---

and ends अविरत गुण्डालाह० विद्यमिथ कर्मणमिथ हित ४३ कर्मवधन कारण झर । अगिला गुण्डाएर देव झर नारकी झर झर । इसि परिकारण विहा जेतला झते विचारिता ॥ and rubric

5 *Śrātaka Vidyārāsa*

Begins पायपउम पलमिवि । चरवीसह तित्यकरह । आवक विधि सखेवि । मराह गुणाकर मूरि गुरो ॥ १ ॥ जहि ज्ञानमदित्सह । अने तपोधन पामियह । आवकत्रन मुविचार । धण तुण दधन जल प्रवलो ॥ २ ॥

It is a fragment (eight verses only) of a poem of forty nine verses called *Śrātaka Vidyārāsa* composed by Gunakara sun in St 1371 (A.D. 1315) according to JGK iii 404, where an extract is given.

37

S. 156 I c (3)

For description see *Sans Cat* 7569, 16th century

Glosses on the *Āradhanā*

The title of the work is undoubtedly as given, although, being incomplete, there is no colophon. The glosses are few and confined to fol. 11. They are given in full जे पापद करी भारी जीव रौद्र दुर्यति रूप रापद पाडता — ते धर्म झड मूनह सरण ते धर्म झड मूनह शरण इम चिङ्गन शरण पाप्यड उमनु मन ससार बदीखालायी ज पाप काई समिचर एहनइ

38

MSS. Guj. I 5

Fol. 2, 26.6 x 12 cm, 9 and 11 lines in a page, 20.4 cm long, Jain Nagari script, c. 19th century A.D. [COOMARASWAMI, No. 61]

Ikatisi bharana

A Jain religious poem in thirty-one verses on the means of securing salvation.

RELIGIOUS LITERATURE

Begins नमो श्रीवीतरागा ॥

अविचलु पदु मनु त्यिष्ठ करी । जहि छहि सुप अपारा ।
 प्रतिबोधीमु मनु आपला । जित पावहि भवपार । १ ।
 रेमनत्तद असत्यिरपणह । कीधु कर भाह कोडि ।
 रागचत्तणह रगेहि चडिड । जीविहि आणी पोडि । २ ।
 पचिदिपरे चसपणह । जे भवि कीधा पाप ।
 ते सुपि कहिअद केतला । पडुउ ससारह व्यापि । ३ ।

Ends ॥

नरभव चितामणि समु । एतुआलैए महारि ।
 जिगाससण मनु त्यिष्ठ करा । श्रीवजन्मन समालि । २८ ।
 भोग भला नर जे लाहहि । हरपि जु देहि दानु ।
 समगत विषु सोपदु नही । जाह अनत सुपु जाणे । २९ ।
इह गणतीसी भावना । तिसक सुध विचारै ।
 जे मनमाहि समरसि । ते पावहि भवपार । ३० ।

इति श्री इकतीसी भावना ॥

The last three verses are wrongly numbered. They should be 29-31. There are several scribal mistakes. Peterson, First Report, p 91, records an *igunatisi bhārana* possibly by Maladhāri Hemacandra. The couplet No 30 above seems to refer to this in the phrase *tha gunatisi bhārana*, which might well be a variant reading of *iguna*. The uncertainty about the numbering also points to a possible addition to an original twenty-nine couplets.

39

S. 340I

For description see *Sans Cat* 7510, written in A.D. 1666

Gloss on the *Ekavisathānaprakarana*

The text begins with an enumeration of the twenty one *Sthanas*, which are duly glossed and continues with lists of various cosmological features, such as the *umanas* and cities and of dignitaries, religious and lay. The extracts consist of whole sentences or phrases as far as possible.

For 3a, verse 11

आदिनायनउ पिता नागकुमार माहि चपना । आठ तीर्थकरना पिता वीजिदेवलोकि गया ।
 आठ महिद्र ५ देवलोकि गया । ११ ॥

Fol 5b, verse 29

नव कोडि मुन । नव कोडा कोडि सोगरोपमर करा । छासट्टि ६६ लाय वरिस
करा । २६ हजार वरिसर करा । २८ ।

The gloss is misnumbered owing to a repetition of No 18 It has been badly copied
The Prakrit reads

नवर्द पुल कोडीओ ८ । नव कोडि ९ कोडि सागरसकरा । छासट्टि लक्खेहि । छ्वीस सहस्र
वरिसेहि ॥ २९ ॥

The date of the MS is the 6th of the dark half of Āśvina, which just falls in the end
of the Samvat year 1722 It was written at Agra by Pandita Jinavijaya gani, pupil of
Kirttuvijaya gani pupil of Vijayasena sūri of the Tapagaccha who is Pontiff No 59
in Klatt's list The author of the main work was Siddhasena sūri, who wrote several
other books (Pet iv, p xxxii, JH 396)

40

MSS. Guj. 9

Foll 7, 28×12 7 cm , 7 lines in a page (17 on the last page) 22 9 cm long, 18th
century [COOMARASWAMY, No 44]

Guna-thana caupai with commentary

A poem describing the *Caudaha guna sthanaka* or fourteen stages of religious life
by means of which deliverance from *karma* can be attained, by Kanakasoma disciple
of Amaramānika and advised by Sadhukirtti 1 See Mrs Sinclair Stevenson's *Heart of
Jainism*, pp 185 92 and *Modern Jainism*, pp 60-63 The poem is mentioned under
the title of *Guna thana vivarana caupai* in JGK iii 743 The work begins with a
Prakrit couplet

यचपरमिष्टि सिद्ध । नभिजाय तहा गुरुपरमतद्व ।

चउदस गुणद्वाराया । स्वच्छमिलमो सुह तुह । १ ।

चउपर्दै ॥ सिवमदिर चडिवानर काजि । गुलठाया बोल्या जिणराज ।

चडती पयडी जह पग धरद । त[उ]सद हथि सिवरमणीवरद ।

पहिलर गुणठागद मिथ्यात बीजे सास्वादन विख्यात

तीजह मिथ्य चउथद अविरति यचमद आवक देसविरति

The verses are not numbered Interlinear notes are written on the first six leaves
The poem is dated 10 Āśvina Samvat 1631 (A.D. 1575)

¹ Author of *Pundarika stavarana* fl St 1614-1624 JH No 668

RELIGIOUS LITERATURE

Ends, fol 7b, l. 13

सवत सोलह से वर्तिसर इकतीसहए किंवद्द
 आसोज शुदि दशमी दिनह ए मण्यजम्भ फल लिद
वरखरतरगच्छ मडरात ए श्री जिणचद मुनिद
 वर्तमात गुरु तिण समह ए दयाकलस मुणिचद
अमरमारिण वाणीयरीय तामु सीस बड़ जाणि
साधुकीरति सुपसात लहि कमकसोम वाणिश
 आवक आवी जे पठद ए गुणह चउपद उदार
 चहिं दृदि सिदि ते लहह ए सयल सघ सुपकार
 इति श्री गुणठाणा चउपद समाप्त

The commentary (interlinear notes) begins

पच परमेष्ट नमस्कार हृदय विषद् स्तरीनह नमस्कार श्री गुणदेवनह परमतत्त्वनु जाणह चउद
 १४ गुणस्थानकनउ महामुप कारीया स्वरूप ते आगलि कहीये ते पणि ऊ कड़ १
 ढाल चउपदं मुक्तिरूपीया आवासि चहिंवा भणी तिणि चहिंवा भणी भव जीवनह ए
 चउदह गुणठाणा श्री चीतराणि कहा गुणस्थानक सोपान मार्यरूपः कही जिनराजि जौ चहिं
 तै भाव प्रणामे जीव चहिं अनुकर्मेः चउती २ सोपान यद्यपि जउ पग धरह तउ स्वयमेव मुक्ति
 तउ पणि स्वयमेव पावह छहिं सिव रूपणी स्त्री वरह २

जे प्रथम मिथ्यातगुणद तेहनी धर्मनी अमु न सुहाह । सम्यक्तवमता किंवि भाव स्वाद आवे ।
 मिथ्या तीजती सम्यक्तृष्णि रावे पह करत तिन करह पचमो देशबृत्ति गुणठाणा ५ आधकनै
 होह ३

There is a curious example of the *ta sruti* in तीजती for तीजह. The language can hardly be termed Rajasthani although Marwari influence, especially in orthography, is perceptible. Kanakasoma was also author of the *Mangalakalasa phâga* (No. 98).

41

MSS. Guj. 7

Foll 25, 25.5 x 11.5 cm, 15-17 lines in a page, 21.6 cm long, damaged, very neatly written Jaina Nagari, Samvat 1724 (A.D. 1668) [COOMARASWAMY, No. 42]

Jñānakalā caupai

A treatise in verse on *Jñāna* or the right knowledge of Jaina doctrine, based on the

¹ ये = रग्नि as in No. 63 and क्त probably = कक्ष

RELIGIOUS LITERATURE

*Prabodha cintāmani*¹ of Jayaśekhara of the Aścalā gaccha (St. 1462) The Gujarati title is *Gjānakalā caupāl* by Sumatinātha, disciple of Candrakirtti

Begins श्री जिनायनम्

परम ज्योति प्रकासकर	। परम पुण्य परत्तम् ।
परम ताम परमात्मा	। आगमण्य अनन्त ॥ १ ॥
अवनासी अनन्त गुण	। विद्वान्द विद्वृप ।
वदृत वे कर जोडिन्द	। सुपदायक सिवण्य ॥ २ ॥
समरसधर श्री सारदा	। हस्तमणि सुविसाल ।
मनसरवर ते नित रहत	। जोगगम्य जड जाल ॥ ३ ॥

The work was composed at Multan during the pontificate of Jinacandra Sūri and is dated Sunday, 10 Aśvina Samvat 1722² (AD 1666) The copy was made in St. 1724 for the use of Mohana Jinadharma (Blumhardt reads ^a*dharma*)

Ends, fol. 25b, 1 :

द्वात् ४० धन्यासरी ॥ स[]पमनि धर्येत ए । करि ममता परिहार ।
चतु रवित षेती ए । एह यथ पूरु रथयेत ए । आतमानउ अधिकार ॥ १८ ॥
आसि विवेक उदार । च । चा ॥ सपवलकुल सेहरउ ए । आचारिज पद धार । च ।
श्री कीरतिरतनमूरीसद्धए । जिनसासन जयकार ॥ २८ ॥
<u>लावण्यसील</u> पाठक तसो ए । धीपुण्यधीर मुसीस ॥ च ।
<u>ज्ञानकीरति</u> वणारिसी ए । गुणप्रमोद मुञगीस ॥ ३८ ॥
<u>समयकीरति</u> वाचक सदा ए । <u>हरपक्षील</u> पदधार । च ।
<u>चद्रकीरति</u> गुर सा निधद ए । सात्त भलउ श्रीकार ॥ ४८ ॥
<u>सुमतिनाथ</u> सुप सावलह ए । श्री <u>मुलताल</u> मझार । च ।
<u>परतरगङ्ग</u> नायक परउ ए । <u>जिनचदमूरि</u> सुपकार ॥ ५ ॥ च ।
तास राजि मह ए कीयउ ए । सरस सवध चिवदाय । च ।
<u>नयण नयण</u> दीप शशि सही ए । अद्यनिमास मन भाय ॥ ६८ ॥
विजयविजय दसमी दिनह ए । आदित वार उदार । च ।
मुमतिरग सदी लहद ए । मुख लाम श्री कार ॥ ७८ ॥
वर्दमान वाणी लही ए । सिव वधु सुपहेत । च ।
प्रवोध चितामणि ग्रथथी ए । काधरीयउ धर्मेत ॥ ८ ॥ च ॥

¹ See Bhandarkar *Deccan Coll Cat* p. 63 and for dates J.R.K. 265 b He also wrote *Upadeśa cintāmani* in St. 1436 (J.R.K. 47 b)

² Expressed as नयण नयण दीप शशि

RELIGIOUS LITERATURE

ग्यानकला सिवसाधना ए । ए इण चर्ची नाम । च ।
 आतम गुण आराधता ए । पामद अविचल ठाम ॥ १८० ॥
 गहण अरथ छद् गथनउ ए । ग्यानी समझद् गुण । च ।
 आगड पाहउ जे कहाउ ए । मिछामि दुक्कड मुझ । १०८ ॥
 सघ सकल मुलताणानउ ए । समझदार सिरदार । च० ।
 पारसनाथ प्रसादथी ए । दिन २ जय २ बार ॥ ८०९२ ॥
 चाहड भल्ह चाहसु ए । रथेवा धर्म रीत । च०
 चाहक याहक नव लखउ ए । वर्द्धमान बड चीत ॥ १२८०
 उद्यम कीध उदारणा ए । आयह वाणि अनूप । च ।
 ग्यान सिगार ए चउपर्दे ए । कीधी चित धर चूप ॥ १३८०
 मुणता भणता गावता ए । पूजद मननी आस । च ।
 सुम[ति] पामद पामद सदा ए । आणद लील विलास ॥ १४८० ॥

इति श्री ग्यानकला चउपर्द समाप्ता ॥ लिपत मोहण जिणाधर्म । पठनार्थ ॥ [सवत्स]र १७२५ (४?)
 वर्वै शुदि ६ दिने चद्र बासरे ॥ शुभ भवतु ॥

The MS is of special interest as it was written within three years of the composition of the poem presumably also at Multan. There is therefore little possibility of change of language due to scribal misunderstandings.

Some readings are appended of lines from which fragments have been broken off

Fol 20a 1 1 प्रमुद केरी प्रीतिजी ॥ २० भ० चचल नय
 1 2 ग चयण अतरग एह ज मुझ सेवक । र
 1 3 ला पुत्र नद रामजी ।

Fol 20b 1 16 ढाल ३८ अधिका ताहरउ ज ॥ राग सोरठ
 1 17 सूर आयास विधार्द हो ॥ स अ ॥ चचा सोए
 गाहोमु

Fol 24a 1 1 १८ । दूहा ॥ विवेक भणी मन इम भणार । सुणि तू पुत्र रतन ।
 पुराचार मोह ज झटत । मद तमु दीध चचन ॥ १
 1 2 त्रू दे मुझनद आगन्या । नारिस्यु अगनि प्रवेस ।
 अति आयह कीध थकद । विवेक दीयउ आदेस ॥ ३
 1 3 गुण ठाणर चढि वार मद । भाव तीर्थ अतान ।
 चायिक भाव ए कुड कीयउ । अगनि मुक्तन मुभ ध्यान ॥ ४ ।
 1 4 सापी धर विवेकवर । पासर वड परीवार ।
 मन भची पहरउ अयि । भध्य थयउ तिण वार ॥ ६ ॥

Fol. 24b, l. 14. .१ स ॥ दूहा ॥ चेतना अदसर जाणिन्द । केसीकाल गयाह ।

१ १५. इस भर्ती इम आपिस्त्र । निरमल आप थयाह ॥ १
अनंत ज्ञान दर्शन अनंत । सर्वलोक सुपकार ।

१ १६. रुधिर मंस वलि मेद भरि । वज्ञा अस्ति तिम रोम ।
दरसण अतिवीहामरात । देह नेह तजि सोम ॥ २

१ १७. सात धात मलमूरमय । भरी अमुचि भडार ।
चेतन इणि पुरि भतवसर । सीम कङ्ग । ..

42 S. 3954 a

For description see *Sans. Cat.* 7526; 18th century.

Gloss on the *Tapascaranāni*

The gloss begins fol. 1a.

हिय अर्थ । माद्रवा मुदि एकासणा तेरसि जा कीजह । नितु नवा २ नेवज होईद । पूर्व दुरभ
१ दधि २ धृत ३ धीरि ४ वरसु ५ लापसी ६ धेडर ७ ए साप नेवज दिन २ प्रति तीर्थकरमा
तृणा ढौकन । उद्यापने चतुर्दश तपा यथाशक्या । पुढुला पूरी । दाढिमफलादि फलपीचडी सपुच
आविकाशा कापडा पीयलि ताबूलादि दरनं । एव वर्ष ७ संघवातसम्य । उद्यापनेन सह तप ।

Various tapas are described in this way. The Prakrit text is fragmentary. The gloss is written in Old Gujarati, with occasional Sanskrit phrases.

Fol 1b हिवडा पचमी तप लियते । अजूआला ५ वर्ष ५ मास एकासणा २५ निवी २५ आविल
२५ उपवास २५ पछ्य उज्जमीद पाच वरस अन्द पाच मास करीन्द पुस्तक श्री कल्पसिद्धातादि
५ भरावीद । जातरी ५ बीटागणा ५ नीला पीला काला राता धडला जिम सूचना तिम पटुला
ना । चहूआ ५ खीरोदक ५ पटुला ५ कलपला ५ चलोटा ५ कावला ५ कावली ५ मङ्गपती ५
सूचआठी ५ कोकडी ५ रातड हीर कानु हीर धीनु हीर नीनु हीर धडनु हीर टाक पाच ।
समोसरणा ५ भरित बीटागणा ५ झलमल ५ कमली ५ चडगठि ५ पूजणी ५ दातनी काबी ५
दोरा हीरना ५ दस्तरी ५ कागलना नाहा ५ चोथानी नसेज भरित ५ रूपा सोनाना कलसता
५ अमरीया बीटागणा ५ सिंदलीचा ५ नवकारवाली सोनानी रूपा मोती प्रवाला रुद्राप आकल
वडरपनजीवा । केयूरमाणीच स्फटिक मदू । अकीक । सूचनी पाच २ नवकारवाली मेलहीद । पाचमिना
कजमणानड पार नही आपली यथाशक्ति साह कजमणु कीजह । जे कारू रुढी वसु पृथ्वी
माहि ते मेलहीद । पाचमिनु तप ।

No date is mentioned, and the language has been modernized

It ends fol 5b

उद्यापने पच परमेष्ठि पूजा । जेतलु जजमणु देहरद ढोर्दै तेतलु जजमणु गुहनी पोथी आगलि
ढोर्दै । ए पच परमेष्ठि तप । ८१ ।

P. B. P.

43

Buhler 305

For description see *Sans Cat* 7689, A.D. 1729Gloss on the *Dipālikalpa* or *Dipālikākalpa*

The gloss is written in the form of short explanatory phrases written on the top of the Sanskrit text

It begins fol 1b

श्री गुरुभ्यो नम । श्री सारदाय नम । श्री गणपती नम । अज्जमाहा प्रतिहार्यनी श्री शोभाद
यक्त ऐहवा श्री धर्मसान स्वामी मगलिकना दीपक है । केहवा छद् ५(?) ना छद् किर्ति
(read निर्ति) जेहनी । देउ अतूल अनोपम कल्याण आरोग्य ।

Fol 9b माहरा निर्वाण यक्ती धाणु अधिक नवशत वर्षं गये उत्तद कालिक एहवे नामद आचार्य
यास्ते । केहवा इद्र तेषे वदित छद् । एतत्ते १०३ वर्षे विरात् । ते श्री कालिकाचार्य पर्जुसण पर्व ।
भाद्रपद शुद्ध ५ वा चौथे आणसे । तदाकालित सर्वे आचार्यनद् अनुमतद् अचरनद् कोर्दै हैतु
कारण देयीनद् आणस्तद् । सर्वे समतप्ते करीने पोताने वादो नही । वारसत अने सत्यरि वर्ष
१२७० महारो निर्वाण यक्ता श्री वपभट्ठि जामा आचार्य यास्ते । कथचित् पूर्वाश्रायी तत
समपगतसर्वविद्यानिपुण यास्ते ।

The gloss ends fol 31b

इति श्री दीपालीकल्पटवार्येन लिपित । सवत् १७८६ वर्षे ज्येष्ठ वदि १० दिनै लिपितमिद प०
पुन्यकुशल वाचनार्थ ।

See BMC, Nos 18, 19 30

P. B. P.

44

MSS. Guj. 3

Fol 8, 25.5 x 10.2 cm, clear Jaina Nagari, written Āśādha sudi, Samvat 1706
(A.D. 1650) at Agra

Dānādhikara-priyamelaka-tirtha-prabandha

A poem in *caupais* of *Sorañhi duhā* and other metres on the subject of the charity of
Priyamelakatirtha son of Prabandha siha by Samayasundara of the Kharatara
gaccha, pupil of Sakalacandra

RELIGIOUS LITERATURE

Begins with the Jain diagram सोरथिया दूहा है

प्रणमु सदगुरु पाय । समरु सरसति सामिणी ।
 दानधरम दीपाय । कहिसि कथा कौतक भणी ॥ १ ॥
 धर्मा भाहि प्रधान । देता रुडा दीसीयर ।
 दीधउ वरसीदान । अरहत दीचा अवसरइ ॥ २ ॥
 उत्तम पाव तउ एह । साधुनर दीजइ सूझ तउ ।
 लहियर लाहि अक्षेह । अदलिक दान बउ आपियर ॥ ३ ॥

Ends fol 8, I 3 राग धन्यासी ॥

दान मुपाचर आवक दीजीयर रे ।
 दानइ दउलति होइ ।
 दीधा री देवल चडइ रे
 सावास कहइ सह कोइ ॥ १ दा०

The Persian loan words occasionally occurring elsewhere in this poem are underlined

COLOPHON सबत सौल बड़तरि समर रे । मेडतानगर मझारि ।

प्रियमेलक तीरथ ए चउपर्दे रे कीधी दान अधिकार ॥ २ दा० ॥
 कचरउ आवक कौतकी रे । जिसलमेरी जाणा ।
 चतुर जोडावी जिलिए चउपर्दे रे । मूल आग्रह मुलताण ॥ ३ दा० ॥
 इण चउपर्दे एह विशेष छइ रे । सगवट सगली ठाम ।
 वीजी चउपर्दे बह देयेज्जो रे । नहि सगवटनु नाम ॥ ४ दा० ॥
 श्री खरतर गह सौहता रे । श्री जिनचदमूरी स
 सिय सकलचद सुमदिल्य रे । समयमुदर तमु सीस ॥ ५ दा० ॥
 जयवता गुरुराजीआ रे । श्री जिनसिंह मूरिराय ।
 समयमुदर तमु सानिधि करी रे । इम पमलाइ चवज्ज्ञाय ।
 भणता गुणता भाव मु रे । सामलता मुविनोद ।
 समयमुदर कहइ सपज्जइ रे । पुण्य अधिक प्रमोद ॥ ७ दा० ॥

सर्व गाथा १३० । इति श्री दानाधिकार प्रीयमेलकतीर्थ प्रवधसीहमुत चउपर्दे ॥ १ ॥ सबत १७०६ वर्षे आसाद मुदि द श्रुति लिखिता प० यजोरग मुनिना स्परवाचनाय ॥ श्री आगरामध्ये ॥
 The date of composition is Samvat 1672 (A.D. 1616) Samayasundara the author was also the pupil of Jinasimha sūri and was commentator on the *Kalpasutra* (Sans. Cat. 7471, 7472) The place of composition was Medatā, where the *Kriyakalapa* was

RELIGIOUS LITERATURE

written in A.D. 1586 (*Sans. Cat.* 5093), and the *Nala Daradanti Kathā* in A.D. 1617 (No. 94)

The poem is noticed in JGK 1 347, where it is called the *Priyamelaka (Simhalasuta) rāsa*. A very large number of copies are in existence (40 are noted in JGK III 852-4)

45

S. 3606 b

For description see *Sans. Cat.* 7535, 17th century

Commentary on the *Navakāra-mūla-mantra*

The commentary is interpolated in the Prakrit text. Fol 1 is missing and fol 2 begins

यद् २ स्वासमुग्ध ४ केवल जपना ते ग्यारह तिर्यंच नर देव जोजन एक माहि ४ वाणी सर्वे जीव ४ जाराद् एक जोजन ६ भामडनु १०० जोजन छाया करद् ७ रोग पचीस जोजन माहि न होइ ८ इति भूपक मुका दिन होइ ९

Fol 7a, I 11 ends असहाद् सहाद्दत् अरिय सजमी अनेरानो करावद् सताद् सगुणा अणगारके युक्त उत्तद्दस भिष्यगुणा युक्त उपसर्गं सहाद् सर्वज्ञ युक्त सासार भडविग्ना भेरनी परिच्छ कपद् । इत्यादि एह प्रतिद्द इमारउ पाचाग प्रलाम सदा एकपद् एक सपदा अघर १ गुरु १ लघु ८ घणा लाम होइ एतलद् ५ पचपद् सपदा ५ पच पद्दीस अघर ते माहि गुरु ४ लघु ३१ इति नवकार यूलमन्त्र कल्पा ॥ १ ॥

The mixture of Sanskrit, Prakrit, and Old Gujarati is very noticeable in the final passage

46

S. 3385

For description see *Sans. Cat.* 7536, A.D. 1619

Bālāvabodha on the *Navatattva*

After the usual salutation, the *Balavabodha* begins

नवतत्त्वं वालाविदोध लियते यथास्थितं साचु जे चचु तेहनु स्वरूपं ते तत्त्वं कहीद् ते सम्यकुना धरीनद् जाल्या जोइद् तह भरी तेहना पहिनु नाम कहीद् छह ॥ गाथा ॥ पहिनु जीवतत्त्वं १ वीजु अजीवतत्त्वं २

The second word Keith corrects to *balavabodha*

Ends तेहज्ज मलाद् जि वीजा आकाश प्रदेश अगुकमिद् लेवा अत्मुहत्तरं सम्यक्ततु परिणाम आवह तु एह पुक्तल परावर्तना अद्वाद् जि नोचि जाह ॥ Rubric इति नव तत्त्वं वालाविदं समाप्ता युत भूयात् केखक पाठकयो followed by the date and name of scribe

For description see *Sans Cat* 7537, written in A.D. 1718Gloss on the *Nazatattva*

The Prakrit text expounds the Nine Principles of Jaina philosophy, for references to which see *Sans Cat* 7536. This text, like the text of BMC 19, commences with a curious division जीवा । १ । जीवा । २ । instead of जीव । १ । अजीव । २ ।

The Gujarati *tabārtha* begins

पहिलो जीवतत्व जीवतो ज्ञानमय सुपदु प भोक्ता ते जीव कहीद १ । जीवतत्व वीजु के चितना रहीत सुपदुप न जासद तेऽजीवतत्व २ । सुम कर्मना पुद्गल जीवज्ञीकरे ते पुण्यतत्व वीजु ३ । उसुम कर्मना पुद्गल जीवज्ञीकरे ते पापतत्व ४ । जेणे कर्मकरी आत्मा भारी धाइ तेऽथवतत्व ५ । जे पापना भार आवता रापद ते सवरतत्व ६ । जे वाधा कर्म टले जिम सूर्यकिरणे जल सूकाये तिम कर्म जेधी टले ते निर्जरतत्व ७ । जीवने कर्मने उध पाणीनी पेरे एकठा धाइ ते वधतत्व ८ । सुम तथाऽसुम कर्मयी आत्मा सुकाद केवल ज्ञानक स्वरूप आवे ते भोक्त तत्व ९ ।

Fol. 8a part of gloss on the Prakrit verse 41 reads

हिंवे भाग अभव्य थकी अनत गुणे सिद्ध अधिका है तोहि पशि द्वारि सर्व जीव आष्टा जोइद जीवार्द सर्व जीवने अनतमर भागे सीड है ए भागस्य सातमो भेद ७ हिंवे आठमो भाव भेद कोह है जे सीड ते कहिवा है अने भावना वि भेद ते जीम द्वयि कभाव १ पारिणामि कभाव २ पहिलो धाइ कभाव ते वे भेदे ते जीम दान लज्जि १ भाव लज्जि २ द्वयि लज्जि ३ भोग लज्जि ४ योग लज्जि ५ सम्यक्त ६ चारित्र ७ केवलज्ञान ८ केवलदर्शन ९

Ends fol. 9a अतमुहूर्तं माव पशि स्त्रसुं जेणि भवजीवे सम्यक्तत ज्ञाद = तेहने अर्द्धुद्गल ससार पर्यटन करता भोक्त सिद्धि सही ४५ इति नवतत्व टवार्य सपूर्णं सवत १७७४ वर्षे पोस वदि ९ दिन इतिएय —

Fol. 1 (307-308a of the vol.), brown paper, 18.4 x 17.1 cm., 16 lines in a page, clear Devanagari, 17th century [9 Oct. 1914]

*Bimba patristāni vidhi*These are directions for installing images (Sanskrit—*pratiṣṭhāvidhi*)

Begins after the Om formula and the name of the work

अपगरण ए टलावाना जोईर् ॥ १ ॥ नदागचोरी ॥ २ ॥ वासेजवारा ॥ गह । जवारि । वरी । तला जवारा ४ चार ॥ ३ ॥ भूनाश्वपा चावा ना तथा माटी ला फलस ८ नवहण जोग्य पाणी धासवा ॥

RELIGIOUS LITERATURE

It ends abruptly at 1.8 with the seeds, grains, &c, used:

कण बीज कलथ मसूर जव काग अडद सरसम ॥ सालि जव गहूँ मग बाल चणा चोला
मालीअर फोफल पञ्चुर द्राप वरसोला फलहोल दाढिम साकर जबीरा नारिगा चीजुरा सेलडी
आवा ॥ प्रतवाटलू दधीवाटनू वाकला वानी ३ पीर तथा ज्ञाफसी ॥

Most of these are well-known edibles ज्ञाफसी Skt लम्पिका is now spelt लावसी or
लावसी

Schubring, JH, p 157, records a *Bimbapratīśāvīdhī* For the spelling of *patrīṣā*
with *t* for *th*, see JH, Vorwort, p iv, *pratīṣṭā* The Panjabī word has a third form,
paratisafā, as well as the more classical *paratisaṭhā*

49

S. 862 c

For description see *Sans Cat* 7542, A.D. 1590

Bālāvabodha on *Pinda-viśuddhi*

A treatise on food proper for Jains in Prakrit by Jinavallabha sūri, grammarian and author, pupil of Abhayadeva sūri and guru of Jinadatta sūri, who wrote the three *Apabhramśa* poems edited by L. B. Gandhi, GOS xxxvii, 1927

The *balavabodha* by Somasundara sūri (BMC 6, 16, 30) begins 1.2

देविद० देवताना इद्रसामी तेहना बुद्धसूह तेहे करी वदित वादित्त कादारविद पदकमल छद
जेहनउ एहवा जिनेद्र सर्वज्ञ प्रातिर अभिवदि सनसुप चादीनद तुव्व बोलिनु मुहित चारित्या
क्खपीशर हर हितर करीवि पिहविसुदि आहारनी सोधि पिडमिहोपपलू सचपिह ह बोलित छउ १

Somasundara died in St 1499 (A.D. 1443) Thus the date of the MS is not very remote from the date of composition The author's name is given in the Prakrit preceding the extract (see *Sans Cat* 7542)

Ends जे भणी ए सततालीस आहारना दोपनउ विचार अतिगहन गाढा¹ सूक्ष्म छद अनद
सिदातसूजना अनतार्थ छद तेह भणी दुधिनद विसेपद करी कि वारद निरतउ प्रकाशण उन
हाइ तेह भणी सिदातने आचार्य ए गथ² सोधिवउ इम श्री जिनबलभसूरि सिदातनद जागापणद
निगर्वेपणद बोलिवउ छद इसउ जागिवउ इति पिहिं³ विसुद्ध चालाववोध समाप्ता सवत १६४७
वर्षे मागाशिर शुदि लिपापत श्री पूज्य निहालचद अधिः लाहोर नगर मध[] सुभ भवत् १

¹ Possibly for गाढा

² Actually गृथ

³ द्वि is preceded by a smudged छ omitted in transcription The Scribe has balanced his mistake by omitting the त in the final syllable

Foll. 14 (235-48b of the vol.) marked 118-131, brown paper bound in book form, 18.4 x 17.7 cm, 18 lines in page, well written in Nagari but smudged, 16th century [9 Oct 1914]

Rātri-bhojana Rāsa (A)

A treatise in 256 *caupas* and *duhās* on the evils of taking food at night by Dharmasamudra vācaka, pupil of Suvivekasingha of the Kharatara gaccha, composed at Pañcālasā. Other works of his were composed at Jālora in St. 1567 and in St. 1584 (A.D. 1528)

Begins

पणमिमु गोयम गणहरराय समरी सरसति सामिलि पाय
रथली भोजन जनदोप विचार बोलिमु ते सामनु उदार १
एहज मनि अवधार जुगति माणस ढोर किसी छह विगति
राति दिवस जु रातु रहि विरति निरति कोर नवि लहि २

Ends

श्री परतर गङ्गि राजीव ए श्री जिन २ सागार मूरि कि
श्री जिनमुद्र मुहस्त नामिए २ नव निधि पूर कि
श्री परतर गङ्गि राजीव ए ५३
श्री परतर गङ्गि श्री जिनहर्य मूरि धतीसरो
जयवत श्री जिनबद्र मूरि सखवधि गोयम गणहारी
मुविवेकमहज मुजाय वाचक मुगुष पाया पसाडन्हर
प्रतिबोध धरममुबुद्धि साचक भराइ भन रग्द भलाइ ५४
पुर पचनामा भडणड ए पचम २ जिनवररात कि
सामि मुमति सोहामणड ए सेवहि २ मुरनर खास कि
पुर पचनामा भडउ ए ५५
पचनामा नयर मण्डण मेपराज मुन्दनो
तेह तपाइ मानिधि सप आयह भदा म[नि] आयदणो
ए अरय उतुदिन मुलाइ जे नर भराइ मवीयण मुप कहर
वह क्षदि दृष्टि विनोद उहव मिधिदि सपद ते भदर ॥

इति राजीभोजन उत्पर्य भममा

The *suras* appear to be those of the Pippalaka *Ukhā* (JGK II 693). The names are distorted Suvivekasingha for विवेकसिंहा Dharamasubuddhi for Dharmasamudra Pañcālasā for Pancalasa. The second forms are those of No 51 following 2nd of JGK I p 119

A work of the same name was composed by a later Jinaharsha St. 1749 (JGK II 109)

Foll 9, 24.2 x 11.5 cm; 13 to 18 lines in a page, 21.6 cm long; Jaina Nagari script, dated Samvat 1724 (A.D. 1668) [COLEBROOKE]

‘ *Rātri-bhojana Rāsa* (B)

Another copy

Begins • पणमी गणहर गोचरम राय । समरीच मरसति सामिणे पाय ।
रथणी भोजन दोप विचार । बोलीमु ते सामले उदार ॥ १ ॥
एहज मनि अवधारो जुगति । माणस दोर किसी छह विगति ।
राति दिवसि जो धरतो रहर । विरति निरति केही नव लहर ॥ २ ॥
दीह तणा जे पोहर चार । धापर किम हनही आहार ।
तेहु एह जग मुणो सहप । माणस फोटी राज सहप ॥ ३ ॥

Ends मुविवेकसिधि मुजाण वाचक गुरु तथाह मुपसारनि ।
प्रतिवोध धर्मसमूद्र वाचक भणह मन रगह भानर ॥ ५४ ॥
पूर पचालसामण्योए । पचम जियवरणउणि
सामी सुमति मुहामणो । सेविहि २ मुरनरपारकि ।
पूर पचलिसा सा भडणोए ॥ ५५ ॥
पचालसानयरु मणी । भेघराज मुनदणो
तेह तणेह सानिधि साध आयह सद्य मनि आणदणो
ए अरथ अनीपम मुणिह जे नर भणह भविअण मुकहर
बङ्ग रिधि वृधि विनोद उद्धव । सिधि सपति ते लहर २५६ ॥

Copied by Muni Rūpavijaya, disciple of Ānandavijaya Gani, in St 1724, for the perusal of Muni Kuśalavijaya of Bārahā

COLOPHON इति श्रीराचीभोजन रास सपूर्ण ॥ गणि श्री श्री श्री आणदविजय तत् श्रिय मुनि
खपाविजय लपत ॥ सवत १७२४ वर्षे ॥ वारहा याम मुनि कुशलविजय वठनार्थ ॥

Fol 1 (324 of the vol), brown paper, 18.4 x 17.1 cm, 17 lines in page, cursive Gujarati, St 1730 (A.D. 1674) [9 Oct 1914]

Directions for behaviour, including eating and drinking, of the nature of the Avasyaka rules, cf Nos 50, 51

RELIGIOUS LITERATURE

Begins श्री गडतम स्वामी जी लजादेश लोको गधारानो लखो हे चमकोलावसीध ॥ सरव साल्प प्रसीध ॥ सकल गूणागरीह ॥ सरव लजाधी प्रचीह ॥ १ सरसती समर भूप ॥ दत सनमान भूप ॥

Ends तू मुरख होए सही ॥ मज साथे बोले नही ॥ आगे जीतो ए चाद ॥ श्री गुर गोव प्रसाद ॥ सपूर्ण सवत १७३० वरखे मागसीर मुदि १३ लग सानीवार श्री शिव भोगीस साधु पठनरथ = (Plate)

The writing is in an old cursive Gujarati, examples of which are rare,¹ and there is a considerable variety of alsara forms. The text is in rhymed verse, roughly octosyllabic.

Below are three names and five lines of writing in a shaky Nagari hand. The names are Sri Hiravajesena sūra (sc), Sri Vajesena sūra, Sri Vajedeva sūra, Pontiffs Nos 58, 59, 60 of the Tapagaccha (Klatt) A.D. 1583-1713. The first died in A.D. 1652.

53

S. 156I c (I)

For description see *Sans. Cat.* 7603, 16th century.

Bālārabodha on the *Indriya-parājaya-śataka*

The commentary, which is, in fact almost a literal translation, is written at the top and bottom and in the margins of the page

Begins तेहनि शूर तेहनि पदित तेहनि प्राप्तनीय नित्य इद्रियरूपीया चोरे सदा न लूसिड । वेहनु चारिचरूपीड धन । १ ॥

इद्रिय चपल घोडा । दुर्गंति भार्ग नद विपद लजाता नित्य निरतर भवितव्य भाविष्यत ससार खस्य रुधर श्री वीतरामना वचन रूपिणी दोरीर । २ ॥

The verb लजानु 'to run' is now used only in Kathiawar and N. Gujarat (Belsare, *Dict.*)

Ends fol. 5b, right hand margin कि चहना पाणू स्यू । जह तू नाहर छह जीव । शाश्वत मुक्त अहं रोगहिन । ऐ जीव विषय यकी लपरादउ था । नित्य निरतर संवेगरूपीनु रसायण मिवि १०० इति इद्रिय पराजय शतक वालावबोध स । माप्त । ४ ॥

This commentary seems identical (except for small variations) with No 825, JH 412, which is a late copy, not earlier than the 18th century.

¹ e.g. the facsimiles in S. H. Modivala *Studies in Parsi History* 1920

For description see *Sans. Cat.* 7698; A.D. 1546 (Keith)

Commentary on the *Vivekavilāsa* of Jinadatta sūri

Each Sanskrit verse is followed by the Gujarati commentary, which begins after verse 1

अथ टीका भाषा लिखते ।

परमात्मनद नमस्कार । किस्यु परमात्मा । श्री शास्त्र निरतर आनन्द रूप छह । जि अंधकार तेहता स्तोम समूह । तेह नमाद्यानन्द । एक सूर्यं समान छह । सर्वेन्द्र सर्वं भूत भावि जाणन्द छह

It ends fol. 97a:

इति श्री जिनदत्त सूरि विरचिते विवेकविलास द्वादशोक्षासे जन्मचर्याया परम पदप्रापणे सवत १६०३ वर्ष शके १४६३ प्रवर्त्तमाने । आसो मुदि ४ भीम वासरे । ॥

The Samvat and Saka years do not correspond. The *Sanskrit Catalogue* reads १४६८ and probably the last numeral of १४६३ is an error for ८ so that the year is A.D. 1547

See description in *Sans. Cat.* 7561, 16th century

Sattirlinum Bālāvabodha

A commentary on the *Saptatikā* or *Sattari* of Candra mahattara. The marginal title is *Karmābāla*. There are ninety-three verses in Prakrit each followed by the commentary composed by a disciple of Pandita Lāvanyabhadra gani.

The text begins with a Sanskrit *sloka* and continues

मुक्तिना काम सुखनद विषद् दीपावणहार एहचत श्री सिद्धात जयवतु वर्त्तत । दुखोधर्षपी आतापे करी आतापा जीवनद ए श्री सिद्धात मलया चलना वायसमान छह । ते भणी ए सिद्धातनद नमस्कार कह । ए सिन्तिरीसूनी चूरिणी अनन्द बृत्ति जैलद मदबुद्धिनद धणीद अवगमी तुहर । तेहनद जाणिवानन्द अर्थं सिन्तिरी प्रकरणनु वालावबोध कह ।

Ends fol. 71b (marked 125) चद महत्तरा महा सतीनद अगुसारि करी सन्तिरि गाथा कहीह । निर्युक्तिकारनद मति निश्चइ ऊर्जीनिक गाथा । एता निवासी गाथा झह ॥ धाकती चैपक गाथा पूर्वाचार्यनी कीधी छह ॥ छ ॥ एतलद । सन्तिरीतु वालावबोध सचेपमा मधिकु स्तप्तोपकार कारिणि कीधु । तेमाहि अधिकत औछत । अथवा उत्सूत्र बोलाणउ झह ते पडित

RELIGIOUS LITERATURE

वज्ज्युत आगमना जाण सोधन्यो सौधीनद चाघड़ १ प्रवर्त्ता चढयो ॥ ४ ॥ सवत् १६ वर्षे ।

Cf JH, pp 378-9, Nos 755, 758 The *Karmagranthabālavabodha*, as the latter work is named (in the extract *Karma^o sattar^f*), is similar in that it mentions eighty-nine *gāthās*. It does not give the four *ksepaka gāthās*, and the commentary is on different lines. It is uncertain what debt these commentators owed to Malayagiri's *Saptati-kātrīti*, cf JH, Nos 763, 767, 768

56

S. 3400 aa

Foll. 11 (10-20a of the vol.), brown paper bound in book form, 18.4 x 17.7 cm, 19 lines in page, well written in Jaina Nagan, A.D. 1547 [9 Oct 1914.]

Sarasikhāmanā Rāsa

A poem containing regulations for eating and drinking in 228 verses, composed by Samvegasundara in St 1548 (A.D. 1492) at Manusyapura, JGK 1 66, JH 127 Allusion is made to the author in the fourth verse

Begins

3141।

ओ नम सिद्धेभ ।

थी ओ रातलि पासनाह प्रभुकेरा पाद ।
हृ प्रणभिमु एक वित्त घर्द । नही मुगह पसाय । १ ।
माता धरसति देव कग्दह एक भुविचन मागिड ।
जै कविराज आगय हया ए । तीह चरणे लागड । २ ।
धायड ओ भवकार भव । घर्द पुर्वे सार ।
वषतिता एक थीमढी ए । न लहीजर पार । ३ ।
यश कीरति निरमली ए । वयमुदर जेह ।
संवेगनिधि गुरुड गगाधह ए । आराधर तेह । ४ ।
सारसीयामय तेह रास । रचिड रस आणी ।
ते मधीयण तुन्हे समलड ए । अविचन फल जाणी । ५ ।

Ends

घडपगच्छ गयागण मूरि जेह साणी गगाजलपुरी ।

ओ जयमेहरि मूरिवरो ।

तास पाटि पक्षचि गरुद्यहि- निधि ॥ जेहनिह नामिह नहीर सर्वे सर्दि
चाहि वृद्धि कन्नाण करो । २८ ॥

इति ओ मारसीयामपराम सपुर्वं समाप्तं ॥

¹ The *akṣara* is uncertain as it reads -o which is incorrect. As the difference between e and u is merely a small dot or stroke in continuation of the upright stem the presence of the dot is probably due to a slip of the pen.

² This word appears as गुरु मुदि निधि in JGK 1d

RELIGIOUS LITERATURE

This is followed by Sanskrit *slokas* and the colophon.

सप्त १६०३ वर्षे आपादादि चिदोत्तरा वर्षे । आवणमासे । शुक्ल पचे अष्टम्या तिथी गुरुवासरे लपित (Plate)

On the last folio is a single line in another hand The Jaina symbol and सकल पदित
शिरोमणि ४ । श्री ५ श्री मान सदरणणि गुरुभ्यो नमो न -

57 S. 3400 *cc*

Foll 4 (308a-311a of the vol), brown paper, 18 4 x 17 1 cm, 16 lines in a page,
clear Nagari 17th century [9 Oct 1914]

1 *Budhurāsa* 2 *Rśabhadēva namaskāra*

1 *Budhirāsa*

A poem of sixty two quatrains by Śālibhadra sūri. Another work of this author is dated St 1241 (A.D. 1185), see JGK 1, p. 1.

Begins at the 9th line श्री नम ॥ जिनाय नम ॥

प्रणमवि देवि अवार्द पद्मभिणि गामिणि ।
समरवि देवि सधार्द । जिन सासणि सामणि [9]

This verse is defective

प्रणिनिश्च गणहर गोदयम सामि
दुर्दिन्द्र पणासद । जेहनद नामि ।
सहगुरवयसे सप्तह कीजद ।
भोलो लोक सीपामस दीजद ॥ २ ॥

Ends fol 31ob

सालमद्वय गुरु सकलीच । ए सविं गुरु उपदेशि
पठि गुणे निजे सूणिए । ते घरि टालि कलेस । ६२ ॥
गुण ॥

The MSS described in JGK 1 p 2 and Schubring JH p 450 have only fifty three
verses. The former was written St 1632 in Cambay and its first verse differs con-
siderably from that of the other MSS. The present MS was probably written in
St 1678 (A.D. 1622) the date of No. 136 which is in the same hand.

RELIGIOUS LITERATURE

2 *Rśabhadēva namaskara*

An anonymous eulogy of Rśabha.

Begins fol. 311a जगदानदन चद चतुर विड दसितु चउपट ।
 परमेसर परवय लयगु कोडि परगट ।

Ends इति च्छपमद्वे नमस्कार ॥

58

S. 3614 o

Fol 1 (marked 2 on verso right hand margin), 25.5 x 10.2 cm., 13 lines in page, bold Nagari, 18th century [JACKSON]

1 *Sayjhāya* 2 *Story of Tāpasakhandho*

1 A *sayjhāya* or meditation by Śāntivijaya

Begins ह्य कियाद भूरि रे । आचली ।

सामायक आयो नही सामायकसा रूप रिं
म तरा चर्ये लहो नही देह कहिड फन रूप रे । २ । आ० ।
इम पञ्चखाणह तथा सद्यमता परिं ओय रे
भवर विवेक चुत्सर्गना बोल कहिआ दोय रे । ३ । आ० ।

Ends भगवति प्रथम भूतकर कहिड कीजद एहतु धान रे
पदित ग्रातिविजय तथो प्रथमद नितु मुनि मान रे । ४५ । आ० ।

This Śāntivijaya may be the author of *Śatruñjaya turthamala*, St. 1797 (A.D. 1741), JGK iii 1468

2 The Story of *Tapasakhandho*—the first nine verses

Begins श्री क्रिनधर्मे लहर तेह प्रारो बैह करि परीयो त्रि
पधानी परि निरहकारी भ्यान तली लहर सोङ्गि रे । १ ।
परिधित प्राणी एयान^१ भभासो
माम तजी नद भ्यानी गुरुनो सेवो पासो रे । २ । परिधि० । आचली
सादतरी नगरीह तापसखधो नामि महत
विद चद[] पाठक पूरो पदित प्रवर व्यहत रे । ३ । परि० ।

¹ Read भ्यान

58A

S. 1564 c

Fol 1 (16b, lines 1-9) For description see No 81; AD 1708.

Sri Nandisena-muni-sajjhāya

The *sajjhāya* or evening song is a short poem used in the period for meditation. The 1 form of the word shows Rajasthani influence

Begins

दाल मेरेनदना

एहनी वहिरबेला पामु सउ रे हा राजामृहनगर मझा रि
नदियेण साधुजी करम सयोगद आवीयउ रे हा वेशानर घर वा रि १ न०

Ends

फेरी चारिच आदसु रे हा आलोया सह पाप न०
कहै जिनहरप नमु सदा रे हा चरण कमल सुप व्याप ११ न०

इति श्री नदियेण मुनि सिंज्ञाय सपूर्ण

Nandisena was the author of a well-known hymn named *Ajitasāntistava*, JRK 3a, JH 244, and *Descriptive Catalogue of the Government Collections of Manuscripts deposited at the Bhandarkar Oriental Research Institute*, vol xvii, 1948, pp 1-22. His story under the titles of *Nandisena-caupai* and *Nandisena-rasa* was written by Dānavijaya, AD 1609, JGK 11 902, Jñānasāgara, AD 1669, JGK 11 71, and Raghupati, AD 1747.

Other examples of *sajjhāyas* are Nos 58, 69 and JH, No 923, p 462

The scribe is Ratnasindhura, see No 74A

59

S. 2341 a

For description see *Sans Cat.* 7554, AD 1560Commentary on the *Sastisataka* (*Sastisatta*)

The commentary is much more extensive than the main text and occupies the upper, lower, right, and left margins. There are only 160 sections, although the main text has 161. The author of the work is described as Bhandariya Nemicanda in the last verse, which is not noticed in the commentary. See JH 129, IA xliii 26 (MS F 638).

The commentary begins with a list of the eighteen Sins

भमो अरिहतारा । धुर लीगा थाद चारि बोल सार मुत छह ते कहीर छ[र अरि] हत देव
१ [अरि]हत किहवा छह = अठार दोप रहित ते अठार दोप कोण । अनाया १ कोह २ मय
३ माया ४ माय ५ लोम ६ रति ७ अरति = निद्रा ९ शोक १० अलीक वचन ११ चोरी १२

महर १३ मध्याद १४ प्राणवध १५ प्रेमतीडा १६ यसग १७ हासाय^१ १८ ए अढार दोप थी
रहित = १ =

Ends तथा जीवतव्य अने श्रीत्व लगद् आवकपणु जाइ नही । तेह जगमाहि मोटउ आचर्य
कहीइ जेणाइ दुख मा कालि समिक्षित स्थितर रहइ । तेहतु मोटउ आचर्य जागिवउ ॥ १५७ ॥ एव
सदीइ परि भाविषउ = तथा अन्ह प्रतिइ = सुदिगुइ तणी = समीपि = झउ = जि या एहवी =
सुष्ठि भणी = सामयी तणउ सज्योग = जउ लहीइ तउ मनुष्यपणु । तथा समकिलादि मुलम
थाइ ॥ १६० ॥

सवत १६७६ वर्षे आवण शुदि १२ रितु । इति पट सत्त सूत्र अर्थना पाभा १२ माहा चतुर्वि श्री
जिवत । तस शिव चतुर्वि श्री सक नी प्रति । श्री मङ्गलपुर नगर भधे । धर्माचार्य चतुर्वि श्री
शिवसी । तस समण पाशफ लपत १

Mangalapura mod Māngrola Śivasī = Śivasimha Pāśapha is possibly an error for
Pāśae, or should be read Pasadhu

Other names for the work are *Siddhantapagarana* and *Upadesasiddhantaratnamāla*

60

S. 3394

For description see *Sans Cat* 7518, 18th century

Glosses on the *Gunatrisi-bhāvanā*

The glosses are interlinear and extend only to the second folio. They begin [दिवा
धिदेव श्री महा थीरनद् नमस्कार ॥ पाम्यउ ससार मधुद्र तीर पार जिणाइ = वर्णवड दान गुण
नउ निधान स्वरूप = पाम्य [ज जाव नारक] सुखु स्वानक १ ॥ केवलीइ दीठड जिण प्रणीत
धर्म सार प्रधान = दानकीर्ति स्वरु कहिछ्यु चारि प्रकारि = सामलड भव्य बोडपउग चि त्ति देर्द
दान देर्द नइ जिम सुख^२ प्राप्ति जइ २ ॥

Ends हैदर पडोयडि करर करवत करी विदारइ अवा कहता परधार्मिक जी पसि लोका करी
पोवइ आपमा Cf No 38 with a different text

3. *Hymns (Stotra, stavana &c.)*

61

S. 1596 b

Foll 8, brown paper, 24 8 x 11 5 cm, 16 lines in page, untidy Nagari, 18th century
[COLEBROOKE]

¹ Below is a note in another hand जस्त ए दोसा to follow No 18

² MS प्राप्ति

RELIGIOUS LITERATURE

Dhavala-mangala or Rsabhadeva vivāhalau (A)

This is a *Rsabha-starana* not of western provenance, unknown to JGK. The marginal name is *Vivāhalāu* and at the end of the work it is called *Dhavala mangala bandha*. The numbering is confused, but there appear to be forty-five *Dhālas*.
Begins श्री पार्थना थाय नम ॥

दाल वीवाहला ॥ सासन देवीत्र पाया पणमेविय । मुझ मनि एहज माहलउ ए
मात सरसति तण्ठ सही मुपसाउ लइ गावयौ रिपमविवाहलउ ए
तेर भवतर मूल चरित्र वर भावइ भवियण साभलो ए
धण कण कचण राज राणि भर्यउ ए । पर भद्र इहमविजिम मिलउ ए ॥

Ends ३५ । काव्य ॥ ४

इम नाभिनदन दुरति पडन जगवमडल जिनवरू
मद गुरु तण्ठ मुपसाउ पासी । गाई आ जग हितकरू
एह धवल गाई जिन आराहर । जिह नर नारी सदा
ते मुगति जायद मुपी थायद बोलइ सेवक इम सदा ॥ २
ओल ३५० ॥ दाल ४५ ॥ इति श्री धवलमगलवध समाप्त ॥

The poem may be based on a *stuti* by Dharmaghosa. It is the same as the *Rsabhadeva-dhavala bandha* JH, p 254, No 505. The *Rsabhadevadhvavala sambandha*, MS F 758, IA xliii 26, is possibly the same work.

62

S. I53O a

Foll 22, 25 5×10 2 cm, 8 lines in page, Nagari, 18th century [COLEBROOKE]

Dhavala-mangala or Rsabhadeva-vivāhalau (B)

Another copy of the preceding. The first and tenth folios are wanting. At the end the work is called *Adinātha bibahalau* and on the verso of the last folio *Rsabhadeva bibaha*.

The text begins at line 11 last word of the preceding MS भाजीउ नाटक रग
and ends २४४ ॥ काव्य ॥ ४५ ॥

इम नाभिनदन दुरिति पडण ॥ जगच भडण जिनवरो
मद गुरु तण्ठो मुपसाउ पासी ॥ गाई आ जग हितकरो
एह धवल गाई जिन आराहर जिह नर नारी सदा
ते मुगति जाई मुपी थाई बोलइ सेवक इम सदा

Rubric इति श्री आदिनाथवीवाहलउ समाप्त

Foll 3, 26 6 x 11 5 cm, 12 lines in a page, 21 6 cm long, Nagari script, 19th century [COOMARASWAMY, No 69]

1 *Sri Neminātha Resatā-chanda*

2 *Dhyāna chatusa*

Two Jaina religious poems By Rsi Gurudāsa.

1 The first poem or *Rekhta* and *chanda* on *Neminātha* contains eight stanzas and begins

श्री नेमिनाथ वट् । जिम होइ मनि अनट् ।
 मग्न विनोद पावो । जे नाम नित धावो ।
 जिन्ह हियद निन विरावट् । तिन्ह दुप किनेस भाजट् ।
 यदुपतिवर गुण गावो । जिम मुक्ति सग यावो ।
 छट् । मुक्ति सग जिड पाहट् । टलहितु सकल किनेश ।
 मदनमान जिनि पहिड । धावो सोइ जिनेश ॥१॥

Ends, fol 2a, 1 4 श्री बधसाधसरवर । दुर्घटास कल्पतरवर ।
 जिमु नामि लक्ष्मि पावट् । सव लोक पग्नु धावट्
 पिलूत गिय जालो । सञ्चनिमु जोति भालो ।
 तमु गिय गुणमुगावट् । जिस सकल सोख्य पावट् ।
 छट् । श्री नेमीवर वदीयट् । भनाहोयट् मुख्य अनत
 चयपि गुहदाम गुण वित्यरर । जिड अमु होइ महत ॥८॥
 इति श्री नेमिनाथ रैपता छट् समाप्ता ।

2 The second poem describes thirty six points of doctrine and begins

राग गाँडी । वे जिनवर गोरा कद्या जी । वे रद्दोपन वथ ।
 वे नीना वे भासना जी । सोनस सोदन वथ ॥१॥

Ends चमुराजा पर्वत दुप खाली । चरक जोनि सद्वा अति खाली ।
 मत्य वचन वे बोनट जीवा । कर्म पयार होइ ते श्रीवा ॥१०
 इति श्री धान छवीम सपुत्रा निः गुहदाम

Blumhardt considered this to be the author's autograph copy

For description see *Sans Cat* 7544, A.D. 1547 [9 Oct 1914]

1. *Nāgadraha-svāmī-vināti*
2. *Sitalanātha-deva-vināti*

1. *Nāgadraha svāmī vināti*

This poem consists of sixteen verses to Pārsva, the twenty-third *Tīrthankara*. The word *vināti* is from Pkt *vinnatti* (Skt *vijñapti- + ka*) For Nāgadraha or Nāgahrada a *pramukha tirtha* see JH 106

It begins fol 9a, 1 1 (fol 8a of the volume)

सदा पास नागद्रहे जर्द जुहारु तीह मानपु जनम निशिह समारु
 सदा स्वामिनू रुप रुद अति विशाल जगन्नाथ अम्हि वट्टिसिड चिणि काल । १ ।
 घणा दीस गुरुद्या गुणवत जाणु सदा पास नागद्रहे अति वस्तारु
 घणा लोक ना धोकनद दूरि टालद सदा पास नागद्रहे राज पालद । २ ।

Ends fol 9b, 1 11 (fol 8b of the volume)

नागद्रह स्वामी शिवपुरगामी भगतिहि पणमु अहनिसिहि
 १ तपगच्छ नायक शिव सुखदायक जिनरतण सूरि गुरु पाय नमीय । १६ ।

इति नागद्रहस्वामी वीनती ॥

Sīvapura is presumably Sīvapuri mod. Sīrohi in Rājputāna

2. *Sitalanātha deva vināti*

This poem of twenty one verses in honour of the tenth *Tīrthankara* follows on

सदा नद भपन चदो जिणिदो मुणि सीतल स्वामी² सालो मुणिदो
 तुम्हा दरसनि मुझ मति मोह जागिद करउ वीनती जे झतीहीद आगद । १ ।

Ends fol 10b (fol 9b of the volume)

न मागु कार्द कण्ठ खिगार हार जिन मालिक्य रथण भडार सार
 जिम कमलि क्लीडा करद राजहस तिम ह तुझ पथ कमलि राजहस । २७ ।

इति श्री शीतलनाथदेव वीनती सपूर्णा ॥ ४ ॥

There is no date, but the MS is written in the same form and in the same hand as S 3400aa (No. 56)

¹ On the left above तप in another hand वड

² Added from a marginal note

Fol 1, brown paper, 25.5×10.8 cm, 11 lines in page, clear Nagari, 18th century [JACKSON]

Mahāvira stavana

The word *stavanam* is written in the left hand margin of the verso of the folio, and as the verses celebrate Mahāvira, the title is presumably as given

Begins अवतर्या श्री सिद्धारथ कुले मात तिसला तणी कुपि रे
 मास आसो ज रलियामणो तेरसी सावली पपि रे
 श्री महावीर बिण बदीए ॥ १ ॥ शिदीए भव दुख पास रे
 भाव मनि मुद आराधी ए देय मुख अविचल वास रे । श्री ॥ २ ॥
 चियत्त मुदि तेरसी जन्मीयो चिमुचन थयो आनद रे
 भक्तिधर मेर गिरि ले गयो तिह मिल्ला चउसष्टि इद रे । श्री ॥ ३ ॥

Ends नगर अपापा थापीया इग्यारह गणधार रे
 चउद सहस शुनिवर झावा चरण करण गुणधारी रे । १६ ॥

The spelling shows Hindi influence

Foll 8, 25.5×11.5 cm, 11 lines in a page, 20.4 cm long, Jaina Nagari, dated 9 Jyestha sudi Samvat 1774 (AD 1718) [COLEBROOKE]

Caturvimsati-Jina gita

Hymns in praise of the twenty four *Tirthankaras* by Jinarāja suri fl St 1699 (AD 1643), JGK 1 557

Begins वाहसमापो वाहजी दाल एहनी ॥
 मनमधुकर मोही रह्यउ । रिप्पमधरय अरिवृद रे ।
 उझायो जडहनही । लीणउ मुष्मकरद रे ॥ १ ॥ म० ।
 रुपह रुपहै कूलडे । अलविन लजाह रे ।
 तीपाही केतक तणा । कटक आवह दाह रे ॥ २ ॥ म० ।
 जेहनउ रग न पालठह । तिनमु मिलीयह याह रे ।
 सगन कीजह तेहनो । जे काम पड्या कुमालाह रे ॥ ३ ॥ म० ।

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Ends ·

युगवर जिनसिंह सूर सदार्द । परतरगङ्ग वरदार्द जी ।
 जाप जपद जिनवर गुण गार्द । अवचल राज सदार्द जी ॥ ३ ८० ॥
 पहिली परति लिपार्द साची । वाहु गुरुमुप याची जी ।
 समझी अरथ विशेषद रावी । ढाल कहेंगी साची जी ॥ ४ ८० ॥
 केदु गुरुमुप ढाल कहावो । केदु भावन भावो जी ।
 केश जिनराज तणा गुण गावो । चढती दोलति पावो जी ॥ ५ ॥ ८० ॥

SCRIBE Cirañchaja Mala, disciple of Pandita Dānadharmagani

COLOPHON इति श्रीचतुर्विंशति जिनागीतानि सपूर्णा ॥ सवत १७७४ वर्षे येषु सुदि नवमी तिथी
 लिखित प ० दानधर्मं गणि तस्मिप्य चिरकल्प मलेन ॥ शुभभूयात् ॥

67

S. 3400 cf

Foll 11 (280a-290b of the vol) marked 163-173, brown paper bound in book form,
 18.4×17.7 cm, 18 lines to a page, Nagari, 16th century [9 Oct 1914]

Jambūsvāmi caupai

A panegyric of Jambū Kumara, the third Kevalin, in 178 *caupais*, composed in
 St 1522 (A.D. 1466) Āśvina Pūrṇumā by Depau, i.e. Depāla (JGK 1, p. 40, iii, p. 448)
 In the copy described by Schubring (see below) the author is given as Devapau, the
 fuller form being Devapāla

Begins

गोदयम गणहर पय नमी आराहिमु अरिह[त]
 हृदय कमल अहिनिसि वसद् भवभजण भगवत् १
 भवभज भगवत् तुद्ध आए अखड वहेमु
 सील सिरोमणि गुणनिलज जबूकुमर वत्तेमु २

Ends

सवत पनर वावीस रचउ आसोदू सुनिमद ए
 मणद गुणद नर नारि तिहा मनि उपसम रसि रमद ए ७७
 काव्य श्री जबू खामी सिद्धि गामी भवह पमव अगुवरी
 उपकारकारी बुदि सारी रचउ देपद पय करी
 जिन भावि भयेसद ० अनद मुखेमद रहस्त जाणी एहना
 जिण आए धरसि पिम कर्त्तुसि काज । सरिसद तेहना ७८
 इति जबूखामि चउपर्द समाप्त

See Schubring, JH, p. 516, where the work is named *Jambūsvāmi cupai*. There are

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many other works with a somewhat similar title and eighteen copies of the present work are listed in JGK iii p 448 An account of this poet is given in JGK i, p 37, in which it is said that Rsabhadāsa praises him in company with Vācho (Vaccha), and Māla The Kāvya with its inner rhyme is noteworthy

Tessitori mentions a *Jambusrāmi nau gitachandau* of thirty verses, MS F 752, IA xlvi 26

68

S. 3614₁

Fol 1, brown paper, 26 6×11 5 cm, 11 lines to page, good Nagari, 18th century [JACKSON]

Sadhuvandanā (A) or Anagāra-guna

The title given in the colophon is *Anagara guna*, but this class of work is known in the *Jaina Gurjara kavī* by the first title. It consists of fifteen quatrains

Begins श्री जिणवर सवि करी प्रणामु ख्वगज्ज पुच तणा लिड नामु
 अनेकि भव दुख आणह अतु ते भावेहि वद्द भगवत । १ ।
 मोळा तणी ओसाध खकरर सतर भेद सजम आदरर
 पाच सुमति तिनि गुपति दथाल इसा साधु वद्द चिकाल । २ ।

and ends चवदह नाम गुण बोळा सारु गुण अनत विलाभर पारु
 तरणु तारण सदा समर्थ सेवकनद देजो परमसु १५ ॥
 इति अणगारगुण समापत लिपत चयि हसना पठनार्थ
 आवकानतयो ॥ ३ ॥ ४ ॥

Rsi Kṛṣṇa is possibly the Kṛṣṇaś for whom the *Sinduraprakara* was copied (*Sans Cat* 7701)

69

S. 3614₁

Fol 1, brown paper, 26 6×11 5 cm, 11 lines in a page clear Nagari, 18th century [JACKSON]

Sādhurandana (B) or Sādhuguna

Another copy of the preceding written for Rsi Meghana

Begins श्री जिणपर सवि करी प्रणामु अवगनि पुच तणा लिड नामु
 अनेकि भव दुख आणह अतु ते भावेहि वद्द भगवत । १ ।
 मोळा तणी जि साधक न करर सतर भेद सजम आदरर
 पच सुमति तिनि गुपति दथाल इसा साधु वद्द चिकाल । २ ।

RELIGIOUS LITERATURE

and ends	चउदह नाम गुण दोल्या सारु गुण अनत न विलासद् प[र]
	तरण तारण सदा समरथ सेवकन् देजो परमथ । १५ ॥
Rubric	इति श्री साधुगुण सिद्धाय समाप्त लिपत <u>कृषि</u> मेघन वाचनार्थ आवका समराई योग्य

This MS is rather more accurate than the preceding and appears to have been taken from an older copy. There is a lozenge-shaped space in the centre of the folio filled with a nine-pointed star, similar to those in the middle of either margin. The title is given in the verso left-hand margin and beneath it is written समराई.

70

S. 36I4k

Fol 1, brown paper, 26.6 x 12 cm, 14 lines in page, clear Nagari, 18th century [JACKSON]

Tresathi-salāka-stavana (A)

Verses in praise of the sixty-three *salakā-purusa* or great persons of Jaina theology, cf JRK, pp 163-5, and JH, p 84

Begins	बदी जिण चउबीस्स ए चकी चर चार जगीस्स ए नव नव चल चमुदेव ए चडि सतू च बलिहैय ए १ आदि हि आदि जिनद ए चकेलर भरह नरिद ए अजितह अजित जगेस्स ए सागर तह चक्र नेरस ए २
Ends	सुरदद चहा विव विदा चामकाम निना सणो दालिद भमोह गजण चामकाम विहडणो सुभाव गमीया <u>दरगदासि</u> ठविया <u>कसुरकोट</u> हि सुहकरो २२

Durgadāsa may be the name of the scribe and Kasūrakota (Kasur 40 miles south east of Lahore?) may be his residence, but the meaning of the last line is not clear

71

S. 36I4l

Fol 1, brown paper, 26.6 x 11.5 cm, 11 lines in page, clear Nagari, 18th century [JACKSON]

Tresathi-salāka-stavana (B)

This MS has no title, but contains the same matter as the preceding. It is more carefully written and contains a mark consisting of a broad red ring with gold centre and surrounded with a ring of red dots in the central space and in either of the two side margins

RELIGIOUS LITERATURE

Begins

वदिय जिण चउबीस ए चक्की बार जगीस ए
 नव नव वसु बलदेव ए पडिसत्रु नव बलिहेव ए ॥१॥
 आदि हि आदि जिणाद ए चक्कीसर मरह नरिद ए
 अनजित अजित जिणेसु ए सागर बलि चक्कि नरेसु ए ॥२॥

Ends in the middle of the second half of the nineteenth verse

माता तण्ड विशेषि ए जिनानाम दवा सवेपि ए
 दीका घण्ड वित्यार ए विहकाल भण्य विचारि ए]

72

S. 3400 gc

Fol 1 (325 of the vol), brown paper, 18 4 x 17 1 cm., 18 lines in a page, well written in Nagari, St 1730 (A.D. 1674) [9 Oct 1914]

Twenty Salutations

The text consists of twenty salutations to the saints and principles of Jainism. There is no title. The language is Gujarati with some Prakrit phrases

Begins after the Jaina diagram

श्री गुह्य भ्यो नम ॥ सवत १७३० वर्षे ॥

१ श्री द्वी नमो अरिह तारा ॥ अरिहत्नो मासाद करावो नही तो न घरो मुकद

२ श्री द्वी नमो सिद्धाय ॥ श्रीदती भगति करीद प्रतिमा मरावीद ॥

३ श्री द्वी नमो नाणस । जे भएयु गएयु झर ते समारर ॥

४ श्री द्वी नमो दसणस ॥ लाड चपे सामीनी भगत करे ॥

Ends २० आ द्वी नमो तीत्यस ॥ सपनी महिं समाव ना करर ॥

This is followed by three badly written lines in another hand, two in Sanskrit and the third in Gujarati

73

S. 3400 gd

Foll 2 (326-7 of the vol), brown paper, 18 4 x 17 1 cm. 19 lines in a page, clear Jaina Nagari, 16th century [9 Oct 1914]

Contin

This MS has no title and is unfinished. There are thirty seven *caupais* containing a short account of the first seventeen *thirthankaras*

It begins with the Jaina diagram and

उ नमो वीतरागाय । वदिय गुरुआ सिद्ध अनत । तीर्थकर गणधर भगवत ।
कर जोडी रि वदन करउ । जिम लाभद चारित्र अतिथर ॥ १

माणस । शैव माहि जे साधु । चारित्र पालद शील मुसाधु
पचसमति पालद तेवीर । तेह प्रणमु साहस धीर ३
वर्तमान चउदीसी तणा । मुगतिइ मुहता मुनिवर धणा
नाम लेहै ते नमीइ आज । जे पास्या संयमनू राज । ४ ।

The last stanza is

कुषु नाथ श्री सम गणीस साठि सहश्र वादू प्रभ सीस ॥
गणधर गुरुआ चर पत्तीस । तस पाए नित नामु सीस ॥ ३७

The MS is written in the same style as pp 1-190 of the volume (cf Nos 56, 64, &c) with broad red lines on the margins and three large red spots on each page, as described in *Sans Cat* 7544, and may be confidently ascribed to the same period

74

S. I363 c

Foll 9 (marked 2-10), 26 1 x 10 8 cm, 10 lines in page, Nagari, written at Śesapuranagara, Āśvina vadī 5, St 1713 (A.D. 1657) [COLEBROOKE]

Setrūñjaya sāro udhara

The poem consists of 114 verses, of which the first twelve are missing. It celebrates the holy hill of Śatruñjaya. The short title in another hand below the text on fol 10b is सेतुञ्जयरास मापा. The author is Nayasundara of the Vadatapagaccha, and the date of the composition St 1638 (A.D. 1582) at Ahmadāvāda

Begins fol 2 द ॥ १२ ॥ दीदृउ दुरगति वारिद सारद वच्छत काज ।
सेत्यु सेतुञ्जयिर चर आपार अविचलराज ॥ १३ ॥

(Rubric) सही समाप्ति आचुं ए ढाल ॥

and ends fol 10a, 1 4

सोल आडबीसि आसो मासि	सुदि तेरस कुजवार
अहादावाद नयर भाहि	मि गाय रे श्री सेतुञ्ज चदार कि ॥ १० ॥ मे० ॥
वडतपगच्छ गुरु गच्छपति	श्री धवरत्न मूर्चिचद
तस सीम नस पटि जय कह	गुरुगच्छपति रे अमररत्न मूरिद कि ॥ ११ ॥ मे० ॥

विजयमान तस पट्ठधर श्री देवरत्न मूरीष
 श्री धन्वरत्न मूरिद तणा सीस पडित रे मानुमेद गणीस कि ॥ १२ ॥ मै० ॥
 तस पद कमल भमर धणि नयमुदर आसीस
 चिमोवन नायक सेवता हवि पुगी रे श्री सध जगीस कि ॥ मै० ॥
 कलस ॥ इम चिजगनायक मुगतिदायक विमलगिरि मढण धणी
 उदार सेवूज सार गायु शुण्य जिनमगति घणी
 मानुमेद पडित सीस दोए कर जोडि कहि नयमुदरो
 प्रभू पाय सेवा नित्त करेवा देहि दसण नय करो ॥ १४ ॥ and rubric

इति श्री सेवूजय सारो उधार सपूर्ण मिति भद्र ॥ सकलवाचकेद्र चूडामणि महोपाधाय श्री
 ५ श्री कल्याणविजय गणि शिष्य पडित श्री ५ श्री जय विजयगणि शिष्य श्री दयाविजय
 गणि शिष्य श्री कमलविजय गणि शिष्य मुनि लक्ष्मीविजयेन लिखित सवत १७१३ वर्षे
 आसो वदि ५ दिने लिखित श्री शेषपुर नगरे श्री मूर्यवारे लिखित ॥

JGK : 257, iii 750 records ten copies of this work (one written St 1694) by the name of *Satruñjaya uddhara rāsa*, &c. Also see JH 330 (No 673), where, however, the date of composition is given as St 1636, the error of a copyist. The title here is *Settumjaya uddhāra*. An account of the poet is given in *Anandakātya Mahodadhi* vi 437 foll.

74A

S. 1564 c

Fol 1 (16b, lines 9-17) For description see No 81 A.D. 1708

Sri Setrunjaya-mandana Sri-Yugadiderastatana

This short hymn in praise of the Setrunjaya mountain and the Yugādijina (cf. JRK 321a and b) consists of seven verses only.

Begins गोकल बास्या भेनु वरास्या बन जमुनानो पास्या
 माहरा भोहण साल गोकल व्यारे जास्या
 गोकल जास्या गाँचरास्या मुरली कीटे रव जास्या १ मा०

Ends श्री त्रिन नामर समकित यामी लेपद त्यारद गिणास्यु
 नयविमल कहर धन देदित परमाणुद पद पास्यु ० मा०

इति श्री शेवूजय मढण श्री युगादिदेवमनवन सपूर्णम् लिखित प० रत्नमिपुरेण स्ताव पठनाय
 श्री पीराण पत्तने वास्तव्य श्रीयोन्मु सिद्धत्तर्पिकस्याय पुनरक यथायथ १०००

75 S. 3400 *gf*

Foll 2 (328b-9 of the vol), brown paper, 18.4×17.1 cm, written in Gujarati script and Nagari, 18th century [9 Oct 1914]

There are two fragments one in the *cursive* Nagari used as an alternative for the formal type in writing Gujarati, and the other in the formal Nagari

The first fragment begins

नमो अर्थिताण नमो सीदाण । नमो आयरियाण नमो उवङ्गाआण ।

नमो लोचे सथ साच्चोनचे सो पच नमस्कारो सव पावपण

and ends चीमनजी नानजी गानजी पासे चोपडी के

The second fragment, fol 329a, begins with the Jaina diagram

आदित्ये विध्या नारी । सोमेचैवमृतमजा । भोमिवा आत्मधातीवा ।

and ends पक्षा मुआण सुदरि । घडशय दीन्देण कि नेण ॥ १ ॥

It is followed by a portion of a line in another hand

76 S. 3400 *ga*

Fol 1 (323b of the vol) brown paper, 18.4×17.1 cm, 12 lines, Old Gujarati, late 17th century [9 Oct 1914]

There is no title. The fragment begins with an incorrect Sanskrit salutation and continues in incorrect Gujarati enjoining mercy to living things (*Jiva daya*)

Begins नमो अरीहताण श्री गणेशाचे नम राजाचे गोत्रेम गणहरयाचे प्रणमी । जीवद्वा चोलीस मेद । जीवदया ते पाली मुह जीवद्वा सख लेशी

The fragment is similar in style to fol 303a of No 132 but not so badly written

4 *Tirthankaras and Pontiffs*77 S. 2646 *c*

Foll 2 (192-3), 25.5×11.5 cm clear Nagari arranged in 21 columns, 11 to 16 lines in a page, 18th century [GAIKWAR]

Twenty-one *Tirthankaras*

Particulars are given here of the intervals between the lives of the *tirthankaras*, starting

For description see *Sans. Cat.* 7640, 18th century A.D.*Gurvārāli*

A list of the pontiffs of the Tapāgaccha

The MS is wholly Gujarāti and hardly a commentary as *Sans. Cat.* 7640 implies
It begins fol 1b अथ श्री गुरुपरपरा पट्टावली संपीड है।

and quotes a Prakrit gāthā, translating it thus अर्थ ॥ ए श्री पञ्चसणकल्प गुरुपरपराद
आयो थको आज चताद है। सामलीह है। ते मटि। श्रीमत मूम नु हेतु। ते कारण श्री
गुरुपरपरा कहीस्थे।

There is no specific mention of date or place of composition The MS ends (fol 14b)
श्री वीजयदेवमूरी पट्टे। एकसातिण ६१ श्री वीजयप्रभमूरी। सचते सीलवत। भाग्यवत सोभागी
थथा। (fol 15a) अनेक जीनविव प्रतिष्ठा ओहव कीधा। श्री काङ देस सासवगण। भार्जा भाणी
कुशी जन्म। सबत १६७७ सोलसच्चौतरे जन्म। सबत १६८६ सोलक्षासीए दीशा। सबत १७०८
सत्तरनवडोतरे मुरिपद। गधारि मा सबत १७५० सतरपदासि उगा नगर मध्ये खर्गे पीहोत।
श्री वीजयप्रभमूरी पट्टे वासठमा ६२ वीजयरब्ममूरी। माहावीदापात्र। सोभाग्यशाली सबत १७३२
सतरवर्षीसि नागोर मा मूरीपद। अनेक भव्यजीव ने प्रतिबोध देता। तेहनी पटि विसठमा श्री
वीजयचमासूरी ६३। तेहनी पटि चोसठ मा श्री वीजयदयामूरी थथा ६४। तेहनी पाठि
पासठमा श्री वीजयधर्ममूरी ६५ थथा। इति गुर्वावली संपुण्ण।

A list of eleven spiritual descendants of Sri Hemavimala suri is appended

The last date mentioned in the MS is St. 1750 (A.D. 1694), after which three sūris
are mentioned The last of these is Vijayadharma who succeeded in St. 1809 (A.D.
1753) and died in St. 1841 (A.D. 1786)

P B P

B VAISNAVA

Foll 30 31 7×20 4 cm 19 to 21 lines in page Large Balbodh Nagari written on
European paper marked with a monogram over 1803 [LEYDEN]

*Haramala*A copy (incorrectly written) of the *Haramala* attributed to the Vaisnava saint Narasi

RELIGIOUS LITERATURE

(Narasimha Meheto) The colophon states that it was made Vaisākha sudi 2, St 1789 (A.D. 1733), but in view of the date revealed by the watermark, this must be the date of the MS from which the present copy was made

This collection of poems is traditionally supposed to have been composed when Dāmodara (Kṛṣṇa) gave Narasi a garland to present to Rā Māndalika. But there is no *editio princeps* and there are several versions of different lengths, one of which was reputedly edited by the poet Premānanda, who added some *kṣepaka* (supplementary) poems in St 1734 (A.D. 1678).

The traditional dates for Narasi Meheto are St 1471-1537 (A.D. 1415-81), partly based on the date St 1512 given in one poem as the date on which Narasi was presented with the garland. Some scholars are inclined to place Narasi's floruit between A.D. 1500 and 1580. In one version of the poem, however, it seems to be suggested that St 1512 (A.D. 1456) was the date of the poet's death (*Prācīna Kāvya* 1 79 n.)

The present MS differs in arrangement and often in matter from the various printed versions. It begins with *pada* No. 10, which corresponds to *pada* No. 17 in *Tara* (*Selections from Classical Gujarati Literature*, p. 14), and *KS* No. 14, p. 43.

काहालरा नरसि आथम कहि शन्यासी पचाश पट मास महि तो कीथा काशी

आत्म अभ्याशा सू यदो तोहि न मीचा मुहै ची अविश्वासी । नरसा । टैक १

बोहोतेर पट माश ज्ञतो प्राण माहि नादो सवासो मयुराजी महि सेवु

तोहि मै हरि सपने दीठा नथी तो तमने दरशण केवु नरस । २ ।

शत पट माश निमपाण सेवु पुष्कर रहो पचाशी रे

केदार गोड कामक भसी आव्यो तोहि न म्बला अवीनाशी रे ॥ नर ३ ॥

The colophons *AS* No. 81, p. 78 and *NMA* p. 13 mention a *Haramala* of 50 *padas* (one reading is *padantī māla* for *pada nirmala*) only 43 of which, according to the latter, were composed by Narasi himself. A few only of the *padas* of the present MS are to be found in *KS* Nos. 1-81, but there are many resembling the *padas* of *KS* App. 8 (collated from 'Premānanda's' and another edition) and those in *Tara*.

Fol. 30a 1 8 सत १५१२ चरणि मार्गशीर मुद सप्तमी भोमवार रि

तणे दीवश्च श्री दामोदर जीया भेहिता जीनि आव्यो हापर रि ॥

This couplet occurs in a final *pada* in other versions

Ends fol. 31b

भगती भगवत आद सनातन श्री गोकुल नारायण रि

मणे नरसियो ऊ दीन उगरो ते सत चरण पसाथ रि ॥ केहे ॥ ७ ॥

पद ॥ ११७ ॥ इती श्री कीरतन हारमालाना सपूण ॥ ११७ ॥ - - -

RELIGIOUS LITERATURE

संख्या १७८० । ना मीती वैसाक मुद २ चुधवासरं गंथ मुतो
छे ॥ सप्तीतम विष्णव रण्णोडदास वीश्वनाथ जे यांचे तेहे ॥

The MS. is written in Marathi style, which may account for inaccuracies.

For a detailed discussion of the problem of Narasi Meheto see Narsinhrao B. Divatia, *Thakkar Vassonji Madhavji Lectures, Gujarati language and Literature, 1932*, pp. 38-67 and *KS, Prastavanā*.

II

LEGEND AND ROMANCE

81

S. I564c

Foll 16, 10 by 4½ in, 17 lines in a page, 8½ in long, well-written Jaina Nagari script, dated Pathanapura (Pātan), Magha Samvat 1764 (A.D. 1708) [COLEBROOKE.]

Añjanāsundarl-caupai

The story of prince Pavanañjaya, son of Prahlāda king of Prahlādanapura, and his wife Añjanāsundari daughter of Añjanaketu, king of Añjanapura. By Punyasāgara, disciple of Lākṣmīśāgara sūri.

Begins **श्रीगीर्वाणा [illegible] नमः**

दूदा	शीतोत्तम गणधर प्रमुख एकादश अभिराम
	मतवक्ति सुप सप्ताह नितु समरता नाम १
	प्रथम उदाम मद माडीयठ मरि दीसह अतिमद २
	तिणि कारणि पहिली उमु श्रीगणधर सुपकद २
	सरसति पदपकज सदा पूजवे कर जोडि
	कहुन कथा उज्जम घण्ठओ मानस आयो पोडि ३

The poem is divided into three *khandas*, and was completed on the 5th Srāvana-sudi, Samvat 1689 (AD 1633). A MS copy of this work is mentioned in S R Bhandarkar's *Deccan Coll Cat*, p 36, also another, under the title *Āśyanāstati*, together with two other Gujarati versions, one by Gunaśila (S 1662, printed), the other by Bhuvanakirti (S 1710), in the *Jaina rāśamāla*, p 6.

A Sanskrit dramatized version by Hastimalla, called *Anjanā-Pavanañjaya nāṭaka*, is noted in Rice's *Mysore Cat*, p. 304.

Ends

तीर्थी गङ्क पीपल चापीड आठसापा विकार
 सवत रुद्र बावीसमै समै हळा सुपकार
 तेह गङ्क दीसैद दीपतड श्रीसाचित्र मङ्गार
 बीरजिये सरनउ जिहा तीरथ प्रगट उदार

¹ JGK (1 530) reads प्रथम उद्यमर् महीउ मति दीसदुतिमदु

तासु पाठि अनुक्रमि हृआ श्रीनन्दीसागर सूरि
विग्ययराज कर्मसागर वाचक दोय सूरि =
 तास सीस पुण्यसागर वाचक परम्परे एम
 अजनामुदरी चर्चर्पद् पुरण वधतद् प्रेम
 सवत सोल नव्यासीह श्रावण मास रसाल
 मुदि तिथि पचमि निर्मली रिधिवृधि मगलमाल ९

SCRIBE: Ratnasindhura, disciple of Bhaktivisāla gānī

COLOPHON इति श्री अजनामुदरि पवनजय कुमार सवधे पूर्वमव वर्णन मातुलपुरे समागमन पवनजय कुमार पुनरपि गृहागमन अजना मुदर्यदर्शनाद्विरह विलाप रियभद्रत्तमुदिकरणाय मातुलपुरे समागमन अजनामुदरी पवनकुमार एकत्र मीलन साधुसमीपे दिचा यहण मुख्लीक गमनाद्विकार वर्णनोनाम तृतीय स्वर्ड सपुर्ण ॥ सवत १७६४ वर्ष माघ सित पूर्णमासा सोमवासरे श्रीपत्नपुरे लिपित वा० श्रीउदयहर्ष गणि शिष्य वा० श्रीभक्तिविश्वाल गणि शिष्य प० रत्नमधुरेण लिपीकृत श्रीयोसु सदासर्वदा

82

S. 3399

Foll 15 (wanting No 12), 28×12 cm, 17 lines in a page, 21.6 cm long, indifferently written Jaina Nagari, dated 11 Jyestha-Vadi, Samvat 1723 (A.D. 1667) [9 Oct 1914]

Amarasena-Varasena caupai

A Jaina poem containing the legend of Amarasona and Varasena (sic), sons of Sūrasena, Rāja of Ratnapura, by his two queens Vijaya and Sujasā (Suyaśā)

Begins राग सोरठा दोहा । देवचतुर्सुप ईश जिन । पुह्योत्तम अवतार ।
 दान सील तप भावना । धर्म उपदेशद सार । ।

The story begins, 1 13

दल । इह जवुदीप वदीतर रे । तिङ्ग कालि कही रोतड ।
 तह भरतवेच सुप्रसिद्धउ रे । उत्तम पुरुपद सुस मृदउ । १२ ।
 तह नगर रतनपुर नामद रे । मुरुरुनी उपमा पामद ।
 मूरसेन भलड तह राजा रे । जगिवा जिर ह्या जसवाजा । १३ ।
 विजया मुजसा पटराणी रे । दोक राजानद मनि भाणी ।
 नव नव विपय जीग वसउ रे । नीग मद काल भोगवतउ । १४ ।
 अतिविषय मुपर सोननडियउ रे । विङ्ग नारी नद वसि पडियउ ।
 एक शिवसि नर पणि तूटउ रे । विङ्ग वसि पडियउ-किम छटउ । १५ ।

Two copies of this legend, by Sanghavijaya (S. 1697), are noticed in Kathavate's *Report 1891-5*, p. 99, Nos. 1580-1. There is also a version called *Amarasena Vajrasena caupāl*, by Jivaranga, in Bhau Daji's *Catalogue of MSS.*, p. xxxi; and two others, styled *Amarasena ane Vajrasena*, one by Kamalaharsa, the other by Jinaharsa, noted in the *Jaina-rāsāmālā*, p. 5, Nos. 9 and 10. H. D. Velankar's *Jinaratnakōśa*, vol. i, 1944, cites also *Amarasena-Vajrasena-caritra*, by Matinandana gaṇī, and five works relating to Amarasena alone or Amarasena and Vajrasena, by authors whose names are not mentioned.

Ends: पचमां भवि महाविदेहर । जनम सहि निर्दोष ।
 पंचि सत्रमु क्वली । दोळ मध्या रे । पहता ते मोष कि दां । ८ ।
 इम जांषि दान मुपाचनर । जेदेर भाव विसाल ।
 ते मुक्ति सुष पामां मला । इमे भाषरं रे ।
 गुरुष कुमाल कि दान तयो फल ज्वेवड । ९ ।
 इति दान विष्ट अमरसेन वरसेन । घटपां समाप्त । संवत् १७२३ ।
 वर्षे विठ वदि ११ लिपते दरगह चापि

The text is inaccurate and the author unknown.

In addition to the versions mentioned above, the *Jaina Gurjara Kathā* notices works by Dayāsīra, Rangakūśala, Tejapāla, Dharmavardhana, and Jayaranga. The latter is the author of JH, No. 982 (p. 494). Jinaharsa's work is also known as *Rātrībhōjana parīhāraka rūpa* (JGK 11 109).

83

S. 1596 c

Foll. 10, brown paper, 24.2 x 15.2 cm., 24 lines in a page; 19th century. [COLEBROOKE.]

1. *Nisalyāstamī brta kathā*
2. *Astāñhukā brta kathā*
3. *Sugandha-dasamī kathā*
4. *Sravana-drādasi kathā*

The MS. is written in different hands and is incomplete. Fol. 4b is written upside down. Otherwise the pages are arranged in European fashion, with the intention of binding the side margins. The contents are four religious stories connected with various holy days.

LEGEND AND ROMANCE

1. Begins: श्री गणेशाय नमः ॥ अथ निसन्द्याष्टमी वृत्त कथा लियते ॥
 प्रथम नमू श्री नेमकुमार सारद गणधर प्रणमू सार
 सह गुरु पद घंटू हितकार सकल साधु वदी हितकार ॥ १ ॥
 कथा निसन्द्याष्टम मनरंग मुनजी भविक कहं मनरंग
 वीर जनेंद्र कथा उच्चरे श्रेष्ठक नरपति श्रवनहि धरे ॥ २ ॥

Ends, fol. 4a, l. 17:

काषा संध कुनां वरचंद श्रीभूपण गुरु परमानंद
 तस पद पंकज मधुकरतार ग्यानसमुद्र कथा कहै सार ६४
 इति निसन्द्याष्टमी वृत्त कथा समाप्ता ॥

2. Begins: अथ अष्टान्हिका वृत्त कथा^१ लियते ॥
 श्री जिन सारद गुणधरय प्रणमी भागुं एक प्रसाद्य
 वृत्त अष्टान्हिन्हन कथा विचार भागुं आगमने अनुसार १

Ends, fol. 7a, l. 7:

ए वृत्त जो नरनारी करे ते भवसागर विग्रे तरे
श्रीभूपन गुरु पद आधार बृहस्पतिसागर कह सार ॥ ५२ ॥

इति अष्टान्हिका वृत्त कथा संपूर्ण ॥

3. Begins: अथ सुगंध दसमी कथा^२ लियते ॥
 श्री जिन सारद भनमा धरु सह गुरुने नित वंदन करु
 साधु संत पद घंटी सदा कथा कहं दसमीनी मुदा ॥ १ ॥

Ends, fol. 9b, l. 7:

ए वृत्त जे नर नारी करे ते भवसागर विग्रे तरे
 क्षणे पाप सकल मुख भरे ब्रह्मचानसागर उच्चरे ॥ ८४ ॥

इति श्री सुगंध दसमी कथा समाप्ता ॥

4. Begins अथ अवण द्वादसी कथा लियते ॥
 प्रथम नमू श्री जिनवर पाय प्रणमु गणधर सारद माय
 सहगुरु पद पंकज मन धरु सार कथा चारसनी करु ॥

Ends: २५ ॥ नवीन च्यार प्रतिमा कीजिये कलस छच घंटा दी जिये
 चंदे पक चा - - - -

¹ Tertmed the *Aphāhu-erata-kathā*, in JGK III 1534 (No. 2002-3)

² Tertmed the *Sugandha-dasamī-erata-kathā*, in JGK III 1532 (No. 2001-2)

Work No. 1 is by Jñānasamudra, Nos. 2 and 3 by Jñānasāgara, both of the Kāstāsangha and pupils of Śribhūṣana. No. 4 is presumably by the same author as No. 1. Jñānasāgara or Brahma Jñānasāgara also wrote an *Anantatratnā kathā* or *Ananta caturdasā kathā* (JGK III 1532), no doubt in imitation of Śribhūṣana, who wrote three works on *Anantatratnā* in Sanskrit (JH, Nos. 228, 329, 387). Śribhūṣana was a member of the Vidyāgana of the Nanditata gaccha of the Kāstāsangha of the Digambara sect and flourished St. 1657-67 (A.D. 1601-11).

Jñānasamudra may be another version of Jñānasāgara. Brahma is apparently a title equivalent to Brahmācāri and is also applied to the Digambara Brahma Jinadāsa, JGK I 53 (and No. 96 of this Catalogue).

84

S. 1571 b

Foll. 11, 25.5 x 11.5 cm., 12 lines in a page, 19 cm. long, Jaina Nagari script, dated Chitor, Sunday, 3 Caitra-Vadi, Samvat 1577 (A.D. 1521) [COLEBROOKE.]

Kālikacarya-kathā

A Gujarati metrical version of the Jaina legendary story of Kālikācārya.

The first two leaves are wanting. The author does not mention his name or date of composition. A translation of the story from the Sanskrit will be found in the *Literary Remains of Dr. Bhau Daji*, p. 120. See also *Zeitschrift der D. Morg. Ges.*, vol. xxxiv, p. 255. A comprehensive account of the story and its various versions is given in *The Story of Kālaka* (W. Norman Brown, Washington, 1933).¹

Ends

युमप्रधान श्रीकालिकाचार्य ॥
तेहतण्ठ चरित्र इश्वर पर्युणापर्वि निरतर कहीद ।
अन्दू श्रीसप्तनद् एहवा उत्त करणी मकारता धन वेचता ऊता ।
दान श्रील तप भावना मावता ऊता ।
उत्तरोत्तर श्रेयकल्पाण नीपत्रड ॥

श्री इति श्रीकालिकाचार्य कथा सपूर्णा ॥ शुभमवतु ॥

The copy was made by Ratnacanda at Cetrakota (Chitor) on 3 Caitra Vadi, Samvat 1577, during the reign of Sangrāma (or Sanga Singha) Rāna of Mewar (1508-27).

COLOPHON सन्वत् १५७७ वार्ष्य चैन्ददि ३ र (read च) दीतवारे । चैन्कोटगढ राल[1] श्रीसग्नाम राज्य लप्ते रत्नवद् । पूर्वमगव । मूणा जौम्याश्र श्रीकल्पाण प्रपरावस्थारो

¹ W. N. Brown records a version by Samayasundara written St. 1666

MSS. Guj. IO

Foll 15, 26 1 x 11 5 cm, 16 lines in a page, 20 4 cm, well written'Nagari script, c. 19th century [COOMARASWAMY, No 55]

Kirttidhara Sukośala-sambandha

The story of Kirttidhara and Sukośala, sons of Vajrabāhu, the eldest son of Vijaya Rājā of Ayodhya, by his marriage with Manaharani, daughter of Harivāhana, Rājā of Nagpur A Jaina legend in 431 verses By Māla (i e Māladeva), disciple of Bhāvādeva

Begins श्रीश्रादीश्वर जगतगुरु । समु विधातारूप ।

पुरुषोत्तम कहि बुद्ध प्रभु । भावद्व भावना भूप । १ ।

च्छयिमडल प्रकरण कहाता । जती दुविधनि यथ ।

माल तुकाल नमद्व तिद्व । साधद्व जे सिवपथ । २ ।

आगमि घणा जती तणा । दीसद्व विवध प्रवध ।

भविक सुकोसल मुनि तण्ड । कङ्ग सुण्ड सवध । ३ ।

SCRIBE Lasū (Lakhū)

Ends धन्य कीर्तिंधर सुनिवर गाद्यद्व रे । श्री जिनसासन माहि सीधार ।

धन्य सुकोसल वदियद्व रे । अनुमोदता च्यानादिक पाद्यद्व रे ।

इह को सप्त नाहि निद्व रे । माल चित्ति आनदियद्व । ३० ।

इय सुमुरु वाणी हियद्व आणी । कीर्तिंधर सुनि गाद्यद्व ।

चारिति सुकोसल च्छयि सुकोशल । जस कहत सुप पाद्यद्व ।

वडगङ्क नायक सुमतिदायक भावदेव सूरीखरो ।

जथवत हिव गुणवत गव्यपति । सीलादेव मुनीखरो । ४०३१ ।

इति कीर्तिंधर सुकोशल सवध सम्पत्ति लिपत लिं लघू आवार्ये ॥

This Bhāvadeva sūri, the pupil of Punyaprabha sūri (see No 88) may be the same man as the author of the *Parsvanatha caritra* JH 105 composed in AD 1256 (St 1312) In JRK 244a this date is incorrectly read as St 1412 If Bhāvadeva sūri can be thus identified, Maladeva, his pupil must have flourished 1280

LEGEND AND ROMANCE

Neminātha-narabhava-rāsa

A legendary account of the nine births of Neminātha, the twenty-second *Tirthankara*, in 230 verses By Māla (i.e. Māladeva) disciple of Bhāvadeva

Begins

श्री नेमीस्वर जिनतणा । नवमव कहउ धरित्र ।
 तीर्थेकर गुण गवता । मनु तनु होइ पवित्र ।
 को सिंगार कथा कहइ । को गवइ जिनराइ ।
 कडुवड किसही कह रचइ । किसही मधुर मुहाइ ।
 जिणि रगइ जो मोहियड । साई तामु रसाल ।
 सवरसत जिउए समरसइ । जिनगुणि मोहाउ माल ॥

Ends

मनि अभियहजी पदव करइ । तिवारहउ प्रभुनह नमिजी ।
 हमि करिस्या आहारतउ । आहार लेस्या अम्हे तह तिन्हि मुण्ड ।
 जिन निर्वाणतर बहरागिया आया । विमलगिरि करयउ सथारउ अभउ ।
 लहि न्यान केवल तहा सीधा । माल नमह विकालए ।
 गवता नवमव नेमिरासउ । पुन्य झर दुष्ट टालए । २३० ।

इति श्री नेमिनाथ नवमव रास भास समाप्त ॥

Māla also wrote the *Rājula Neminātha Dhamāla* (JGK iii 816)

S. 156I d

Foll 9, 27.3 x 12.7 cm, 15 lines in a page 21.6 cm long, Nagari, 18th century
 [COLEBROOKE]

Purandara-kumāra caupai

The story of Purandara, son of Singharatha, Rājā of Bilāspur, and his wife Kanakavati
 By Māladeva, disciple of Bhavadeva sūri

Begins

वारदेवी नम ॥
 वरदाई शुतदेवता । गुरु प्रभादि अधार ।
 कुमर पुरदर गरखी । शीलवत मुविवार ॥ १ ॥
 नरनारी जे रशिक ते । सुणज्ज सबे चितु लाइ ।
 दुदुन कवहि धुमाई ए । विचार सरश तहवाह ॥ २ ॥
 रशक कथा जे होइ तो । सुनह सने मनु लाइ
 जह मुवास होवे कुसम । मधपश्चही तह जाइ ॥ ३ ॥

The poem is described in Nāthurama Premi's *Hindi Jainasahitya kā itihāsa* (Bomb

1917), p. 44, and in JGK 1. 305 with extracts from a copy written at Agra in St. 1669. The earliest copy bears the date St. 1652 (A.D. 1596). The present text has Hindi spellings like the MS. of St. 1652. The author belonged to the Vada-gaccha and often styles himself 'Māla'. The *Jaina Gurjora Kāvya* records that Bhāvadeva's disciples lived in Sindh and the Panjab and there are still followers of his in Bikaner. This fact seems to account for the Hindi-flavoured copies of Māla's poems.

The MS. is incomplete, breaking off in the middle of verse 268 and the number of the second folio has been rubbed so that it resembles the number 1.

88

MSS. Guj. 2

Foll. 21, 28×10.8 cm., 15 lines in a page, 24.8 cm long, Jain Nagari script, 18th century [COOMARASWAMY, No. 50]

Virāngada caupai

The story of Virāngada, son of Sūrāngada, Rājā of Vijayapura and his queen Viramati. A Jaina legend in 708 verses. By Māladeva, disciple of Bhāvadeva sūri of the Vada-gaccha (Brhadgaccha).

Begins चूनरिमेरी पाटकी ए ढाल ॥
 सति जिणेसर पय नमी । समरड सरसति माद रे ।
 करड नवी रक चउपरे । निय गुरुनद मुपसाद रे ।
 (Refrain) पुन्य करड तुम्ह भविष्यण्ड । लहद तेम भवपार रे ।
 मणुयजन्म पामी करी । पुन्य पदारथ सार रे ।
 आकणि ॥ यत उत्त ॥ मालन पहिलाइ पुन्य किय । आवद आवद गालि ।
 पाणी जद करि वहि गयउ । तउ क्या वधहि पालि ॥ २ ॥

Ends fol. 20b 1. 2

श्रीवडगच्छहि पुन्यप्रम मूरीस
भावदेव मूरीसर भाग्यवत तमु सीस
 चउपरै प्रवधद् स्थउ ऊलट धरि अगि
 दा मालदेव मुसीस कहद मनरगि । ७ ।
 अधिकउ उद्धउ मूव¹ कहुड जे सत² ।
 मिछा दुकड ते पमिज्यो सदा महत³
 मनि आनदु होस्यद लहिष्यद मुरक आनत । ८ ।

इति श्रीपुन्यविजये वीरांगद चउपरै समत्त ॥ लिपित्त चृपि लापु आत्मार्थ ॥

¹ v. उत्मूरू

² अत

³ Here one line is omitted see JGK iii 815

LEGEND AND ROMANCE

Appended are seven Prakrit *gāthās* and a poem of sixty-two verses, also in Prakrit. They are not shown in the extracts given by the *Jaina Gurjara Kāvya*, iii, p. 815, from which the *variae lectio*nes have been taken.

89

MSS. GUJ. II

Foll. 8; 29 x 12 cm; 17 lines in a page, 26 x 1 cm long; neatly written Jaina Nagari script apparently of the 18th century. [COOMARASWAMY, No. 67].

Satyaki-sambandha

A poem, in 426 verses, containing a legendary account of the birth and life of the Tirthankara Mahāvīra By Muni Māla (i.e. Māladeva), disciple of Bhāvadeva sūri of the Vāda-gaccha.

Begins: श्रीगुरुवैनमः ॥

अतिसंयुक्त पूरितरिक्त विगुणातीत अनंत
 चिदानंदमय माल प्रभु नमियह नितु भगवत् १
 पमुजिंठ झ अद्वान नर प्रमथजनमधी जोह
 पारसपर सत सुगुरु कहं परम सुम्यानी होह २
 नरभव लहि रे माल अवकला सीपियह दोह
 मुप आजीवी जीवता सुए न दुर्गति होह ३

The author begins with an account of the seven daughters of Ceda Rājā of Visālā, the princes to whom they were married, and their offspring. The eldest daughter Trisalā became the wife of Rājā Siddhārtha of Kundapura, and had a son who was named Satyaki¹. It was foretold that this son would be a great ascetic, leading a wandering life spent in meditation and religious austeries. The author then briefly narrates the career of this son Satyaki, who eventually became the famous Tirthankara Mahāvira. See the English translation of the *Kalpa-sūtra* in the Sacred Books of the East, vol. xxii (1884); also Mrs Sinclair Stevenson's *Heart of Jainism*, chap. iii

Ends: सुदैसम्मते अविरुद्ध विविरेत् तित्य[क]र शाम
 सक्खण रावण कण्ठा सेणिय सच्चर्द जह जिणाजाया । २४ ।
 पहिलद समकित इद्धता करु पद्ध न्यानचारितन धरु
 तीर्थंकर ड्डवत समकित थकी तिवपद पामित जिम सत्यकी । २५ ।

¹ See fol. 2b, last line जनमित अनुक्रमिसो गर्वं चकी
नाम धर्त्तु वाल सत्यकी

घण्डांमि देप्पा संवंध सत्यकीनं तत्र कियउ प्रवंध
 पडित वाचङ्ग मुण्ड रसाल कर जोडी विनवद् मुनिमाल । २६।
 इति सत्यकी संवंधः समाप्तः ।

90

S. 3400 ca

Foll. 23 (191-213 of the vol.), marked 75-96, fol. 96 being duplicated; brown paper bound in book form; 18.4 x 17.7 cm.; 19 lines in a page; fairly well written in Jaina Nagari at Alwar in St. 1610 (A.D. 1554). [9 Oct. 1914.]

Gajasiṁha-rāya-cāritra

The story of King Gajasiṁha or Gajasiṁ by Nemikunjara composed in St. 1556 (A.D. 1500).

Begins after the Jaina diagram with a verse of salutation to Pāsajīpesara:

पास जिलेसर पय नमी तेवीसमु जिणंद (i.e. णंद)
 सेव्वउ सप संपति दियद् पणमद् मुरनरेंद १॥
 कासमीर मुप मंडनी समरी सरसति माय
 सील तणउ फल वर्णवडं गावडं गजसिंघराय २
 नवरस नवरंगि वर्णवडं शास्त्र माहिं जे होइ
 वीर कथा रसि वणउ ते निमुणउ सड़ कोइ ३

It ends:

दसरथपुरि ते पालद् राज
 मुन्यद् सीधा सगला काज
 मुन्यप्रमावद् मुरगति लहूरं
मुन्यप्रमाव कवीधर कहद् १८
 दूहा । गजसिं भूप तणउ चरी मद् कहियउ
 संदेवि भणद् गुणद् साम लहूं सुप संयति हहतेय १९
 वडपर्द् मुहगुरु तणा नाम मनि धरी
 वोलद् श्री गजसि नड घरी
 जे पडित नरपुन्य करति
 सुंदरराज ते इम पावंति २०
 संवत पनर १५ छ्यनद् पद् सही प्रथम जे पुनिम दिनलही
 चुधवार अनुराधा माहिं कियउ चरित्र मन भद्रं चहाहि ४२१

इति श्री गजसिंधराय चारित्र सप्तर्णं ॥ सप्त ॥ छ ॥ अलवरगढ़ दुय चत्तमासे सवत् १६१० वर्षे
मातिपादा तिधी गुरुवारे ॥

There are many mistakes in the MS

The name of the author is very doubtful Schubring, JH, p 501, accepts Mohanlal D Desai's attribution of the work (JGK 1, p 100) to Nemikunjara Desai says that the name of the author is given as Rājasundara at the end of the fourth *khanda* In other copies it is given as Sundararāja (ibid, p 95) and Punyasundara (id 111, p 526) The 418th *copal* above introduces the name of Punyaprabhāva Both Schubring and Desai give an extract of the *copals* at the end of the third *khanda* which contain the name of Nemikunjara In the present text they are as follows

fol 207a

दसरथ नयरी हृष्ण [उ]क्षाह
करह राज तिहा गजसिंधरात
मात नारि सित मुप भोगवद
नेमिकुजर वरह इम ते कहर ॥५
चारह पड बहु बुद्धर करी
एतलह नवी नारी तिलि वरी
सप्त तण्ड जह उनमति लह[इ]
कथा चणतर तड खवि कहर ॥६
इति गजसिंध चरित्र तृतीय प[ड] सप्तर्णं ।

Stanza 93 is almost identical with St 286, but the preceding stanza gives the names of Gajasingha's four wives St 207, which ends the second *khanda* is similar to St 93 St 205 has the words *Kart Nemikaru* with *v* written over *m* It is possible, therefore, that none of the names suggested for the author are correct

This work is catalogued in BMC Cat Hindi and Panjabi MSS, No 3

LEGEND AND ROMANCE

St 1558¹ (A.D. 1502) The name of the hero is given as *Gayasukamāla-kumāru* in fol. 3, 1, 1, but as *Gayasukumāla* in JGK *ibid*, where the title is shown as *Gayasukumara rājarsi sajāya*

Begins सोरदृ देस वथाणीयद साहे लडी हे देवहतणो निवेस
 द्वारिका नगरी अति भली साहे लडी हे समरथ कृष्ण नरेस
 शमरथ कृष्ण ननरिस भुजवलि जनु पिता वसुदेव
 देवकी देवी कूप उपनो करइ ही सानिध देव
 एक दिवसि पङ्कता देवकी धरि विहरवा मुनि दोह
 ते देवित तसु हरय कृष्णो कही न सकइ कोह || १ ||

Ends श्री अतगढ दश्मद आठमद अग माहि पवित्र
 वीर जिनेसुर भायियउ गयसुकमा[ल] चरितु ए ॥ श्री० ॥ ७ ॥
 श्री कोरट गवि राजियउ श्री भावदेव सूरि
 तासु शीसि नन सूरि भणह मनि आनद पूरि ॥ श्री० ॥ ८ ॥
 शवत पनरइ इकावेनद प्रभायत माहि
 थभण पास पसाउ लइ रचित काळहि

This copy is not so accurate as that of JGK and gives the author's name as *Nana suri*. The last verse is missing (verse 44 of JGK). *Nanna suri* of the Korantagaccha composed a *bālāvabodha*² on Dhārmadāsa gani's *Upadeśamāla* in Samvat 1543 (BMC, No. 18). Here the name of the author's preceptor is given as *Sāvadeva*. The same name is given in the JGK extract and is the correct form.

92

S. 1564f

Foll. 30, 25 5×10 2 cm, 17 lines in a page, 22 9 cm long, Nagari script, dated Thursday, 4 Castra-badi, S 1718 (A.D. 1662) [COLIBROOKE]

Drāupadi copāl

A Jaina version of the story of *Drāupadi*, in thirty-nine *dhālas* of verse. By Kanaka-kirtu vācaka, St 1693 (A.D. 1637), 13 Vaisakha sudi, composed at Jesalameru (fol. 303, 1 17 and 30b, 1 1)

Begins दूषा ॥ पुरसादाणी पास जिन । चरणकमल चित लाय ॥
 प्रणमु चिकरण भावमु । पातक दूरि पुलाय ॥ १ ॥

¹ स १५४८ wrongly in the extract heading

² See T. N. Dave, *A Study of the Gujarati Language in the Sixteenth Century* (V. S.), London, 1935

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श्रुतदेवी सानिधि करह । कविजन केरी मात ॥
 वधनविलास सरस दीयर । जामु प्रगट अवदात ॥२॥
 युगप्रधान जिनदत्त युरु । श्रीजिनकुशल मूरिद ॥
 श्रीजिनचद सगुरु नमु । पामु परमाणद ॥३॥

Ends

ए सबध कद्मओ जिम सामल्दओ । गुरमुरिद मति अनुसारि ।
 सीलतणा गुण गावण मन रुनी । कनककीरति सुरवकार ॥२५॥
 धनधन सीलवती सती दूपदी ॥

इति श्रीदूपदी महासती चरपदी समूर्ण ॥ सवत १७१८ वर्षी दिव वदि चतुर्थी तिर्थी
 वृहस्पतिवारे श्रीजगत्तारिणी मध्ये ॥

An alternative title is *Draupadi-rāsa* (JGK 1 569)

Kanakakirtti is also the author of *Neminātha rāsa* St 1692 (A.D. 1636), JH, p. 96. This work was composed at Bikaner Jagatārīnī, where the present work was composed, is presumably in the neighbourhood. It occurs as Jagatārīnī as the place of the composition of Mativardhana's *Gautamaprecha*(तत्ति) St 1738 (JH, p. 345).

The date is given, fol 30a, l 6 (cf JGK 1 570, where there is an extract of a late copy)

सवत ईसरनयन निपालमु रस रा (read स) मि विश्वाप माम ।
 मुदि तिरसि कीधी ए चरपर मुण्ठा नीला विनाम ॥३ पठ ॥
 श्री सरतर गच्छ मोटड जाणीयह चररामी गच्छ मून ।

93

S. 1564 :

Foll 15, 10 8×25 5 cm 12 lines in a page, 21 6 cm long, Nagari script, 18th century
 [COLEBROOKE]

Nala-Damadanti prabandha

A version of the story of Nala and Damavanti by Gunavinaya vācaka, disciple of Jagasoma

Begins

दृहा ॥ मोभागी परतपि प्रगट । प्रणमी यमत पाम ॥
 जिहव दम दिमि मह महर । त्रम धनमार मुवाम ॥१॥
 पठमठि जीती योगिमी । जगति वदीती खेल ॥
 ममरी श्री जिनदत्त युरु । मोभित त्रम परमरा ॥२॥
 श्री जिनकुशल मूरीमगुरु । नरिमा निधि गुलवत ॥
 मनि भरि मारट मारदा । जिल दी मति विवर्मति ॥३॥

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उवद्वाय श्री जयसोम गुरु । प्रणमी विश्व दानि ।
चितामणि सरिपउ सदा । घर जमु नृप बडमान ॥४॥

The poem is in 350 verses and was composed at Navānagara in Samvat 1665 (A.D. 1609) on Monday 6 Āśvina bādi

Ends, fol 15b, 17 संधि ॥

इण विधि गुणनिधि श्री द्वदती । चरित भण्ड भववन द्वदती ।
सोलह सर पदसद्वा वरपि । श्री नवानगरि पवरि भनहरपि ॥४४
आमू वदि कृष्ण समधर वारद । मृगमिर सिधि रवि योग उदारद ।
युगप्रधान श्री जिनचन्द्र मूरि । निरमल निजमति जितमुर मूरि ॥४५
आचारिज श्री जिनसिंह मूरि । चतपरमोदय गुण मणि भूरि ।
जिणि थायउ सयहृषि पटाधारी । तेहनद राजि मुजस सुखकारी ॥४६
उवद्वाय श्री जयसोम मुधाकर । सीसह भोह तिमिर भर दिनकर ।
गणविनय वाचकि सीलनी लीला । देपी न ऊवद जिणथी हीला ॥४७

इति श्री नलद्वदती प्रवध सपूर्ण

In the upper margin of the above folio is written सिवदत्तपिंकस्याय पुस्तक यथायथ ६००

Gunavīnaya was the author of a number of works and this Gujarati version was no doubt suggested by his Sanskrit *vr̥tti* on the *Damayanti katha* (see *Sans Cat* 4050 and Bhand 1883-4, p. 143). This *vr̥tti*, composed in the 35th year of Akbar's reign (A.D. 1591) is in extension of Candapala's gloss, *Damayanti kathā campū-tippanaka*. According to JRK *Damayanti-katha* by Trivikrama bhatta a non Jaina, was published by the N S Press, Bombay, with Candapāla's commentary. See also *Nalarāya-davadantīcarita* by Rṣivardhana, ed Ernest Bender, Philadelphia, 1951.

Nala Davadanti-kathā

A Jaina metrical version of the *Mahabharata* story of Nala and Damayanti By Samayasundara Upādhyāya

Begins श्री भगवत सत्य ॥ अयदीपदती कथा लिपते ॥
दोहरा ॥ श्रीमधर स्तामी प्रसुप । विरहमान जिन चीस ।

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अद्वारै दीप माहि आज व्हर । जयवता जगदीस ॥ १ ॥
 कोडि कोड वलि केवली । सहस्र कोड दो साधु ।
 सप्रति सजम पालता । गुणमणि समुद्र आगाध ॥ २ ॥
 आदिनाथ जिन आदिदे । चीरीसि जिनघद ।
 चौदह से वावन चतुर । सज्ज गणधर मुपकद ॥ ३ ॥

Samayasundara Upādhyāya of the Kharataragaccha, disciple of Sakalacanda, composed this work at the village of Medatā in Samvat 1673 (A.D. 1617). It is in six *khandas*, divided into thirty-six *dhālas*. An edition was published at Ahmadabad in A.D. 1878 by Chaganalala Umedacanda under the title *Nala-Daradantino rasa*. In it there are only five *dhālas* in the sixth *khanda*, instead of ten, as in this MS., and no mention of the date of composition.

Ends सवत सोलह तिज्जवरह । भास वसत अमद् ।
 नगर मनोहर मेदतउ । जिहा वास पूज्य जिणचद ।
 वास पूज्य तीर्थकर प्रसादह । गङ्गपरतु गह गहह ।
 गङ्गराय युगपरधान । जिनसिह मूरि सदगुर जस लहह ।
 उच्चज्ञाय इस कहह । समयमुदर कीयउ आयहड नोतस ।
 चउपर्दू नक्लदवदती चतुर भाणस चिति वसी ॥

SCRIBE Pandita Mukunda Rāya

COLOPHON इति श्रीनलद्वदत्ती चौपर्द सपूर्ण ॥ इति श्रीनलद्वदत्ती सधे तापस देवकेत सप्त
कोटी स्तुतै ब्रह्म १ नल कौसल्या प्रवेसोत्तम २ नलद्वदत्ती दीक्षाशृण्ण ३ नलद्वदत्ती स्वर्णग्राम ४
कनकवती समीप हस समग्रमन ५ कन[क]वती मुद्यवर वसुदेव परिग्राम गृहवास ६ कनकवती
केवलोत्तम उनलामामि भवसिध्प्राप्त ८ वर्णनो नाम पष्ट पद तत्र प्रथम पडे ढाल ७ गाथा १३२
द्वितिय पडे ढाल ५ गाथा १३६ त्रितिय पडे ढाल ५ गाथा १४२ चतुर्थ पडे ढाल ६ गाथा १२४
पचम पडे ढाल ५ गाथा १३६ पष्ट पडे ढाल २० गाथा २०० सर्व ढाल ३६ सर्व गाथा १२३ सर्व
६ पडे यथायथजात सौकी १३५० सुसवत १३५६ चर्प चैत्र चति २ दोयज लिपत पदित मुकद्राय
रामपुर मधि ।

Extracts from this work are given in JGK 1 349 and in III 855 thirty-two other MSS are noted. For other works of this very productive writer see No 44 *Sans Cat* 7471-2, Peterson 4th Report 'Authors', Guérinot, *Essai de Bibliographie gaima* 1905, p 65, JGK 1 331-93, JH *passim*.

Foll 25; 25.5 x 10.2 cm; 15 lines in a page, 21 cm long; well-written Jaina Nagari script, dated Dahiravasa, 3 Kartika-sudi, Samvat 1751 (A.D. 1694) [COOMARASWAMY]

Mrgavati-caritra caupai

The story of Mrgavati and her husband King Udayana who were converted to the Jaina faith By Samayasundara, disciple of Sakalacandra See Peterson's Fourth Report (1894), p. cxxvi

Begins

समरु सरसति सामाणी प्रणमु सदगुरु पाय
 बे कर जोडी बीनवु माणु एक पसाय १
 सरस वचन दो सरसती मुण्टा अमिय समान
 सदगुरु पणि सानिधि करो निरमल दो मुझ न्याय २
 सब पजूननी चौपर्द व्रत्येक बुद्ध वपाण
 जिम परिमाणे चाढिया तिम चाडी परमाणे ३
 दान सील तप भावना च्यारे धरम प्रधान
 सरल सरीयो कोनही इम बोले ब्रह्माण ४

The poem is in three *khandas* subdivided into thirty-eight *dhālas*, and is dated Samvat 1668 (A.D. 1612) A copy, written in St. 1697, is described in Hrsikesa Sāstri's *Jaina MSS in the Calcutta Sanskrit College*, p. 241, also in the *Jaina rasamala*, p. 13, together with a version by Sakalacandra (JGK 1. 275) and another by Candrakritti (St. 1689)

Ends

प्रथम सिप्प श्रीपूज्या केरा सकलचद गुरु मेरा वे २४ मृ०
 तमु प्रसादि थया यथ पूरा प्रगद्या मुजम पडूरा वे २५ मृ०
 सोलह सै अठसदा वरये झई चौपर्द धणे हरये वे २६ मृ०
 मृगावती चरिच कहा विड खडे थणे आणद घमडे वे २७ मृ०
 मोहण वेलि चउपर्द मुण्टा भण्टा नद वलि गुण्टा वे २८ मृ०
समयसुदर वे सध आसीसा रिचिवृक्षि मुजगीसा वे २९ मृ०

COLOPHON सर्व गाथा २१७ इति श्रीमृगावती चरिच चड प्रदोत नव प्रकारापण १ श्रीवीरागमन २ मृगावती दीचा ३ उदयन आवकन्तयहण ४ मृगावती चंदना केवलोत्पर्जि ५ तमिवाण ६ वर्णनो नाम तृतीय खड सपूर्ण ३ प्रथम खडे ढाल १३ ॥ गाथा २६६ द्वितीय खडेपि ढाल १३ गाथा २६७ तृतीय खडे ढाल ११ गाथा २७१ सर्व ढाल २८ सर्व गाथा ३४४ यथायथ सर्व योक सख्या ११०० स[वत] १७५१ वर्षे कातीवदि ३ दिने द्वीरवास मध्ये लिं

The work was written at Multan (JGK iii 841) and copious extracts are given in 1 343. There are occasional lapses into Hindi, e.g. *aba* fol 25a, 1 5, and *merā*, fol 25b, 1 1 to rhyme with *kera*

96

S. 1596 d

Foll 8, 24 2 x 11 5 cm, 11 lines in a page fair Nagari, 18th century [COLEBROOKE]

Puspāñjali-rāsa

The story of Vrajasena of Mangalāvati and his wife Jayavati by Brahma Jinadāsa
fl St 1520 (A.D. 1464)

Begins सिद्धेभ्य जिल्लव[र्त] स्वामि नमस्करु श्री सकलकीरति गुर सार

रास करु छ नीरमलो पुष्पाजलि मदतार ॥ २ ॥ (read १)
भास विनतीनि जब दीप मझारि मुर पदेह जगि जाणीय ए
सीता नरि हिं सार दबल दैस दपाणीय ए ॥ २ ॥
भगला बति वरदेस रब सदय मुर जाणीय ए
दद्वसेन तीहा राड रूप सोमाग्नीय ए ॥ ३ ॥
जयावती तस नारी रूप सोमाग्नीय ए
पतिब्रता ते जाणि दान पूजा गुणे आगलीय ॥ ३ ॥

Ends

२५ ॥ वसु ॥ पुष्पाजलि विधि २ ॥

भरत जगि सार पदमा बति उयदेसीयो प्रमावति ते सार मनोहर
तेहने फले मूप भोगवा सरग राज्य मुगति यसिधवर
इम जाणि नियो करि ॥ पुष्पाजलि करो चार
ब्राह्म जिल्लदास¹ एषी परि भणि दिन यान्यो मवपार ॥ २ ॥
इनि पुष्पाजलि रास समाप्त

Brahma Jinadāsa which is the more regular form of the name, was the pupil of Sakalakirtti and Bhuvanakirtti and wrote a number of *rāsas* (see JGK i 53 and iii 476) A notice of him is given in JGK iii 482 The work comprises some 128 *duhas* and odd verses At the end the title is given in another hand as *Puspāñjali-brata rāsa*

Brahma Jinadāsa also wrote the *Haricamsapurana* and many other works in Sanskrit and Apabhrāmī (JH p 103, &c., and Bhandarkar, 1883-4 p 106)

Foll. 21 (214-34 of the vol) marked 97-117; brown paper bound in book form; 18 4 x 17 7 cm, 18 lines in a page; written in Nagari, smudged in places; 16th century. [9 Oct. 1914]

Maṅgalakalāśa-caritra

The story of Maṅgalakalāśa, king of Ujenī in Mālava in 332 *caupals* by Maṅgaldharma, pupil of Udayadharma of the Rayanāyara (Ratnākara) gaccha, composed St. 1525 (A.D. 1469).

Begins.

श्री माहावीराय नमः

आदि जिणवर २ सुपदावार संति[कर]
जिणेसर सतिकर नेमिनाथ सोभाग मुंदर
पास जिणदह विघ्नहर वदमान क[च्च]ाण मंदिर
पच ती[ध्य]कर मुगुर नमी सरसति अंबकटेवि
समरवि मगलकलस तस चरित्र भणिमु संपेवि १

Ends

चद्रगच्छदेवमद्रौ	चद्रज्ञात्य	तिणि उद्धरीड कीद्या समुदाय
रयणायरगच्छि	गुरु गुभीर	जयुतिलक जयमुंदरी २९
रयणमुद्रसूरि	मुनिव पाटि	चद्रवद्धमसूरि तेहन पाटि
न्यान्य (for न)	मुद्रे सूरि गच्छाधीत जयवत भवी भवीद्या पुर जगीस	३०
मुनिवर वाचक	उद्यधर्म	जाणाउ आगम शास्त्रह मर्म
तास पसाद फलीद कर्म		न्यानरवि भणद म[ग]लधर्म ३१
मगलकलग्न तणी चउपरै		सवत १५२५ हर्द
पढ्र गुणह साभलि विचार		तसु धरि उच्छव लय २ कार [३]३२
इति मगलकलशचरित्र समाप्त ॥		

The text is very inaccurate. The second line of 29, for example, should read . . . *guru guna bhūri, jagatilaka Jayatilaka sūri* (JGK 1, p. 60) See also *id. iii*, p. 489 JGK 1. 60 has Jñānasāgara for Nyānyasundara and Rayanasimha for Rayanasundara

A late Marwari version of the story is described in Raj Cat No 4

¹ *Candragaccha-Devabhadra* cf JH 537, 1-4. *Ratnakaragaccha* is another name for the Vṛddha Pausālikā (Tapa) gaccha from the 46th pontiff Ratnasirpha, the 53rd pontiff, had as pupils Udayavallabha, the 54th, and Jñānasagara, the 55th pontiff. Jayatilaka was the 52nd JGK 11 734-41

Foll 8, 24 8×10 8 cm, 13 lines in a page, 20 4 cm long, Jaina Nagari; 17th century.
[COLEBROOKE]

Mangalakalasa-phāga

A story in verse, also called *Mangalakalasa-caritra*, by Kanakasoma, disciple of Amaramānika of the Kharatara-gaccha. The MSS is clearly written but full of mistakes

Begins

श्री गुरुम्यो नमः ढाल फाग
सासण देवी सामिणीए सुम्भ सामिधि कीजइ
पुण्य तणा फल गाईमए (गाईयए) सुणता मन रोजइ (रीझइ)
मगलकलस तणउ प्रवध करिवा सुम्भ राग
शातिनाय जिए चरित्र थकी ऊधरिसु फाग १

The work is in 142 verses (the last wrongly written 152). It contains the story of Mangalakalasa, the son of Dhanadatta Setha, a devout Jaina banker, and his wife Satyabhāmā, during the reign of Vayarasimha (Vajrasimha), king of Ujjayani

A notice of the same work under the name of *Mangalakalasa caupas* is given by Mohanlal Dalicand Desai, *Jaina Gurjara Kavio*, Pt 1, Bombay, 1926. It shows the author's name clearly as Kanakasoma and the date of composition St 1649 (A.D. 1593) at Multan. The *aksaras* in round brackets in the extracts from the present text are corrected forms from M D Desai's transcriptions, pp 246-7

Other versions are *Mangalakalasa copai*, by Sarvānandasūri (15th century, JGK 1, p. 35), mentioned as *Mangalakalasa-caritra* by the same author (St 1549) in Kathavate's Report for 1891-5, p. 103, *Mangalakalasa rāsa*, by Mangaladharma (St 1525, id., p. 59), and *Mangalakalasa-rasa*, by Prema muni (St 1692, id., p. 567). Four other versions are mentioned in Velankar's *Jinarathakośa*, and there have been several versions published in Gujarati.

Ends सदत सोलहसद कु(उ)परि [द]गुणपदामि कीधउ मगलकलस चरित्र विलामि १३९
दूहा अधिकउ त्तणउ जि कहउ भिक्षा दुक्कट तास
मूलताण (मूलताण) म[१]हि ए कहउ भगविर मुदि उत्तास १४०
श्री जिनचन्द्र मुरिद गुरु वत्तमान गणधार
मुवि हित मुनि चूडामणी जीमु (जुग)प्रथ[१]न अवतार १४१
खरतरगच्छ मुहान निधि अमरमालिक गुरु सीस
कन[कसोम वाचक] कहइ मगल चरित्र अगीस १४२

LEGEND AND ROMANCE

इति मगलकलस सफाग समाप्त । . चत्तीर्ष्णपम पठनारथ । .

In the last line the *sa* of *Kalasa* has been doubly written

The *phāga* is a short spring-song sung in the month of Phālguna (Feb -Mar) at Hol-time Hemacandra Des says *phaggu* = Sanskrit *casamtotsarah* See L Alsdorf, *Der Kumārapālapratibodha*, Hamburg, 1928, p 41, on Jinapadma's *Siri-Thūlibhaddaphāgu*.

99

S. I564 k

Foll 20, 25.5×11.5 cm, 15 lines in a page, 19.8 cm long, *Nagari* script, dated Maksūdāvāda (Murshidabad), Thursday, 1 Āshāḍha sudi, S 1801 (A D 1745) [COLE-BROOKE]

Mādhavānala-prabandha

A poem on the love story of Mādhavānala and Kāmakandalā By Kuśalalābha

Begins देवसरस्ति २ मुमतिदातार कासीर मुखमढणी

प्रज्ञपुवि कर चीण सोहि भोहन तश्वर भजरी

मुखमयक चिगुवनमोहि पथपकज प्रखमी करी आनि भन आणद

सरस चरित्र मृगारस्त पमणिष्यु परिमाणद ॥ १ ॥

The poem is no doubt based on one of the many Sanskrit versions of this romance. It is in 579 verses, and was completed at Jesalamer (Hunter, 'Jaisalmer') on Sunday, 13 Phālguna sudi, Samvat 1616 (A D 1558-9) Verse 575

दूहा सवत सोलसोलोतरे जैसलमेर मझार

फागुण अदि तेरस दिवस चिचा आदितवार ॥ ७५ ॥

Kusalalābha has also written the three following *rasas*, mentioned in the *Jaina rāsamala*, viz - *Agadadatha*, *Dhola Maru*¹ (St 1617), and *Tejasara* (St 1624)

SCRIBE Yasovijaya

Ends

कुसलकाम वाचक कहि सरस चरित्र मुप्रसिद्ध

जि वाचि जि सामले तेहते मिले नवनिद ॥ ७७ ॥

गाथा साठी पाच से ए चोपद प्रमाण

तेहते मुणता मुप दीद जि नर चतुर मुजाण ॥ ७८ ॥

¹ Full extracts are given of the work on *Dhola Maru* in the Appendix to the *Dhola Mārurāduha* *Nagari* pracarini Sabha Kāśi St 1991. It is there called *Dhola Marutana ni caupāt*

सारद सुपसार करी सील तणे अधिकार
भणे सामले जैह नर सो सुप पामे सासार ॥७९॥

इति श्रीमाधवानल प्रवध चोपद सपूर्ण ॥ सवत १८०१ वर्षे प्रथम आपाढ शुदि गुरी मक्खूदावादे
गाडीवान दोले लिं जसविजे शुम भवतु ॥

There is an edition of the text in GOS xciii, 1942, from a MS of St 1679 with 662 stanzas

100

S. 2728 b

Foll 75, thick white paper with watermark A P beneath a shield, 20.4 x 15.2 cm, 12 lines in a page, 15.2 cm long, large well written Nagari, 19th century [MACKENZIE]

Manatunga Manavati rāsa

The story of Manatunga, king of Malwa, and his wife Manavati, by Mohanavijaya disciple of Rupavijaya

Begins श्री वरदाई नम ॥ १ रीपम जिराद चरणामुजे मन मधुकर कर लीन
आगम गुण सारंभ वर अति आदर धी लीन १
यानयाच सम जिनवह तारण मवनिधि तौय
आप तरणा तारे अवर तेहते प्रणिपति होय २
मावे प्रणमु भारति वरदाता मुविलास
वावन अव्यरथी भयो अपद यजानो जास ३

On the recto of the first folio the name of the work is given as *Manatunga raja caritra*. The poem is in forty seven *dhlas* and was completed according to the colophon in JGK. n. 436 at Pātana in Samvat 1760 (A.D. 1704).¹ The MS ends at the beginning of verse 6 of the last stanza of seventeen verses and so lacks the colophon.

The work was printed at Bombay in 1873. JGK. iii. 1380 mentions thirty two copies one in the poet's own handwriting. The writing is in Marathi style letters e.g. अ and आ, with occasional deviations. There are a number of mistakes as in 1. 2 of couplet No. 1 above where अ is written आ and in 1. 1 of couplet No. 2 where यानयाच is written यानयाव.

Ends in another hand समस्त चरण द्योक १४००॥

¹ Schubring (JII no. 1049 p. 537) gives the date of composition as Samvat 1750 (1694) assigning the value of five not six to काया. Jaina philosophy has five कायाः. Desai probably relies on Bühler *Indische Palaeographie* 81 but here the attribution is queried. Schubring's date therefore seems correct.

IOOA

MSS. Guj. I9

Foll. 71; 25.8 x 10.8 cm.; 15 lines in a page; good Nagari; 18th century. [GAIKWAR.]

Candanrypati-rāsa

A poem in thirty-three *dhālas* by Mohanavijaya, pupil of Rūpavijaya and author of *Mānatuṅga-Mānavatino Rāsa* (No. 100). Entitled *Candarājāno Rāsa* JGK ii. 438 and *Candacaritra* JH 509.

Begins:

दूहा ॥ प्रथम धरा धव तिम प्रथम
प्रथम जिरांद जिरांद सम
अमित कांति अदभूत शिपा
प्रगव्यो पन्न द्रह थकी
बधा शाही केवलही
जन नी वच्छ्ल एम जे

॥ श्री वरदाये नमः

तीर्थंकर आदेय
नमो नमो आदेय १
शिर भूपित सोच्छाह
सिंधु शलिल प्रवाह २
दीधु प्रथम जमात
ते लग जात मुजात ३

Ends, fol. 71a, l. 8:

तपगव नायक गणगुण लायक
प्रतिवाधो जैसे दिल्लीनो पति
ताश चरण शतपत्र सुमधुकर
ताश श्रीश कवि कुलसुख मंडन
तस पद सेवक मतिश्रति थागर
पंडित रूपविजय गणि गिरुआ
तेहीं वालके मोहनविजये
गायो चंद चरित्र सुरंगो
किधो चौथो उज्जाश संपुरण
पोस भास सित पंचमी दिवशे
राजनगर चोमास करीने
अवण देह योता सांभलये
कलस: ... श्री विजये चैम सुरिद राज्यं
कवि रूप शेषक मोहनविजये

विजयशीर्ष सुरिंदा जी
अकब्बरशाह भूमिदा जी १६
कीर्तिविजय उवज्जाया जी
मानविजय कविराया जी १७
लक्ष्मिविजय कहाया जी
दिन दिन सुयस सवाया जी १८
अठोत्तर सो ढालें जी
चरित्र बचन परिनालिं जी १९
गुण वसू संयम १७८३ थैये जी
तरणिज थारे हैये जी २०
गायो चंद चरित्र जी
चास्ये तेह पवित्र जी २५ ... २३
करी परम गुह चंदना
दर्शना गुण चंदना १

इति श्री मोहनविजये विरचिते चंद चरित्रे प्राकृत संवधे चंद प्रगटम १ बीर मती वधा भागमन
२ संयमयहण ३ शिवपद प्राप्ति ४ रूपामिथतुर्मि कलाभि समर्थोयः चतुर्थो उज्जाशः ४ इति श्री
चंद रूपतिराश संपूर्ण

LEGEND AND ROMANCE

The remainder of the line has been cancelled in blue grey ink. The extract in *Die Jaina Handschriften*, No 1006, p 509, indicates two extra verses, which are not reproduced. The date of composition is given as Samvat 1893, incorrectly as both the figure substitutes (and the figures which are not in JH) are clearly 1783. The *Jaina Gürjara Katio* gives the date as Samvat 1783 Posa suda 5 at Rajanagara, which agrees with our MS. The day of the week is given as Saturday, but if read *taranu ja vāre* means 'on Sunday'.

It will be noticed that this MS uses ण and झ indifferently for स, while for ग it uses स्य just as *Khusjala* stands for *Khusala* (No 108 Nagari text and Introduction, p 8). The earlier use of च्य for च in चार 'four' may be compared as a similar orthographic device for denoting palatalization.

101

S. 1561 b

Foll 18, 12×27.3 cm, 14 lines in a page, 23.4 cm long, Nāgari, 18th century
[COLEBROOKE]

Mrgānkalekha-sati-caritra (A)

The story of Mrgānkalekhā, the devout daughter of a banker of Ujjain. A Jaina legend, in 422 verses. By Vaccha, disciple of Jñānasagara sūri of the Vadatapāgaccha

Begins

श्रीसरस्तर्लीनम् ॥

गोदम गणहर पर्ये नमे । वडु बुदि लहेसो ॥
मृगाकलेपा सतीय चरित्र । मनि मुठ कहेसो ॥ १ ॥
सीलसिरोमणि मुण्णनिलओ । मनि मान न आणइ ॥
मनसा बीचा काय करीय । ते सील बयाणओ ॥ २ ॥
नयर उज्जेलीय अति भलड । जिसउ होइ अमराधुर ॥
रायराड अवति सेन । मच्ची मनिसागर ॥ ३ ॥

A copy of this poem is noted in the *Jaina rasamala* (p 13) together with a similar work by Rāyacandra (dated S 1838). The author flourished St 1523 (A.D. 1467) when he wrote the *Bhata stuti rasa*. Other copies of this work are described in JGK, 1 p 63 and in p 497.

The text is inaccurate and the spelling influenced by Hindi.

A Hindi dramatized version of the story, written by Vimalavijaya, disciple of Vallabhavijaya Muni, was published at Surat, 1915. In the preface it is stated that the story is one of a collection of Svetāmbara Jain legends in Prakrit, contained in the *Samyakte-aptati*, on which a Sanskrit commentary, called *Tattra kāmudi*, was written by

* For वाचा

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Sanghatilaka sūri, disciple of Gunaśekhara sūri, which was completed at a village called Sarasā in Samvat 1422

Ends. कालि अनादि जीव जणि चमद । ए परि जीव घणाद ऊसद ।

इसउ भाव जाणी मन धरि । चिङ्ग मनुष्यनउ चरित्र विस्तरित ॥ ४२१ ॥

भणद गुणद जे नर सामलद । भणद वक्तु तेहना सकट टलद ।

बीजी सतीतण जे नाम । सविहउनद करउ ग्रणाम ॥ ४२२ ॥

This is followed in the extract given in JGK 1, p 63 by a list of names of other famous *sati* women

The copy was made at Gahalaora, during the reign of the emperor Shāhjahān (A D 1628-58) by Gopāla rsi, pupil of Kesavadāsa¹

COLOPHON इति श्रीमृगाकलेषा सती चरित्र सपूर्णम् ॥ लिपित गहलओर मध्ये श्रीसाहजहा राजे विद्यमाने । लियोहातम् आद्यार्थ । कष्टेन लिपितम् । लिपत केसोदास तत्सिद्ध गोपाल चापि ।

Appended are a few lines (incomplete) lamenting the death of Rājā Madhukara Shāh of Orchha (died A D 1592)

102

S. 3400 ce

Foll 22 (259b-280a of the vol) marked 142-63, brown paper bound in book form, 18 4×17 7 cm, 18-19 lines in a page, well written in Jaina Nagari, 17th century. [9 Oct 1914]

Mrgānkalekhā-sati caritra (B)

The story of the daughter of Dhanasāgara and Rambhā of Ujenī (Ujjain) in 397 verses by Vaccha, see No 101 Not an accurate copy

After salutations to Goyama (Gautama) the author breaks at once into his story

Begins गोयम गणहर पणमेवि यङ्ग वदि मू

मृगाकलेषा सतीय चरित्र मन मुषि कहे सो १

सील सरोमणि गुण निलड ए मनि मान न आणह

मनसा वाचा कायि कीरी ते सल वलाणह २

Ends भणद गुणद नह जो सामलद भणद वक्तु तेह सकट टल [८]

बीजी सती तणा जो नाम तेह सवेझ नह कर ग्रणाम ९०

इति मृगाकलेषा सती चरित्र सपूर्ण

¹ Probably the Kesavadāsa, son of Kāśinātha, author of the *Kāvyaśāstra* and other works

Foll 15, 25 5 x 10 2 cm, 17 and 18 lines in a page, 24 cm long, clear Nagari, written at Nahavara Kotा, 18th century [COLEBROOKE]

Ratnacūda-muni rāsa

The story of Ratnacūda son of Ajitasena, king of Amba By Jinaharsa sūri of the Kharatara gaccha, disciple of Santiharṣa

Begins	श्री जिनाय नम	दहा सोरठा
	प्रणमु श्री बिनवर पास	गरडीमदण गुणनिलड
	लिपमी लीलविलास	सपति आवर सवका १
	महिमा जगत मझारि	रवि किरण जिम विलारी
	यामह कोइ न पार	कोडि जीहे करि जो कहइ २
	चपगारी अरिहत	स्वारथ विण साधड सगढ
	जोदठ अलण ज्ञनत	मुरपति कीधड सापनह ३

The work is in thirty one *dhalas* and 750 verses. It was completed at Pātan on the 13th Aśvina sudi, Samvat 1757 (A D 1701). It is noticed in JGK II 108 and III 1168 Ratnaśekhara and Hamsagani also wrote on this theme (S R Bhandarkar, *Decc Coll Cat*, pp 50 and 35). Kānakanidhāna vācaka wrote a *Ratnacuda muni caupāl* in Samvat 1728 (A D 1672). It is described in JGK II 263 and JH 544. The oldest version appears to be that of Jinavallabha sūri (fl A D 1100) mentioned JRK 326b. It was probably in Apabhramsa Jñānasāgara (St 1523) pupil of Ratnasimha sūri wrote a *Ratnacuda katha* in Sanskrit (JRK 327a). See also IA xliii 26 MS F 766 in Old Gujarati, dated St 1571.

Ends	रतनचडनठ चरिच मुहायी	१३ पु०
	सतर मतावन आमू मासइ	सुदि तेरस प्रति मासै रे
	मुकवार कीधी अभ्यासइ	रास पाटण उहासइ रे १४ पु०
	दाल इकची समी घईए चणी	साभिलियो सह अगी रे
	बदसि समा माहे वि सगी	गावी दाल मुरगी रे १५ पु०
	श्री खरतरगच्छ गयण दिपदा	श्री जिनचदु सुरिदा रे
	वाचक शातिहरप गुणवृदा	शिव जिनहरप मुणिदा रे १६ पु०

COLOPHON इति श्री रत्नचडमुनिरास समाप्त । लिखित नयनमद्र मुनिवरे स्वाचनाथ श्री नहवर कोडु

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Jaina Gurjara Kavio 11 81-119 lists forty-one works and some minor pieces by this author

The MS is marked with the name of Sivadattarsika as owner

104

S. 3400 cd

Foll 12 (248b-259b of the vol) marked 131-42, brown paper bound in book form, 18 4 x 17 7 cm, 18-19 lines in a page, well written in *Nagari*, 16th century [9 Oct 1914]

Vidyāvilāsa-rāsa

The story of *Vidyāvilāsa*, king of Malwa, in 203 verses, by *Hirānanda sūri*, pupil of *Viradeva sūri* and *Viraprabha sūri* of the *Pimpala gaccha* Composed St 1485 (AD 1419), cf MS F 732, IA xliii 26 under *vr*

Begins

पदिन् प्रणमी पदम जिणेसर । सबजर अवतार
 हथिणाउर श्री साति जिणेसर कजलि निमिक्तमार १
 जीराउलि पुरि पास जिणेसर साचउरि श्री बडमान
 कासमीर मखमडण खामणि दिद मझनद वरदान २
पीपलगदि गुरुद्या गणहर श्री धीरपहमूरि
 नामद लीधर जास तणि सवि पाप खणासद दूरि ३
 तासतणा पय प्रणमी बोलसद विद्याविलास चरीय
 [भणहर हीराणद भविया निसुणड हहचडह हरप धरीय] ४
विद्याविलास नरिद पवाहड हयडा भीतरि जासी
 अतराय विण पन्य करुड तमे भाव घणेहड आणी ५

Ends

सधम लई सिवपुरि पहतर धनधन २ विद्याविलास
 भणद हीराणद मूर (=fc) मन वहित सवि आस २०३

इति विद्याविलासरास समाप्त

The text is faulty, chiefly because of omissions. The second line of stanza 4 is supplied from JGK 1 p 26 the version of which has only 170 stanzas which however, are at first of four lines each. The title is there given as *Vidyāvilāsa pavado* which tallies with stanza 5, 1 x above. That MS was written St 1532 (AD 1476) while the present MS is much later. It is derived from a good copy, which shows through the inaccuracies

For description see *Sans Cat* 7694, A.D. 1640Additions to the *Vidjāvulasā*

There are passages in three different hands added to the Sanskrit story

Begin fol 7a 1 11 in continuation of the extract given on p. 1386a of the *Sans Cat*
 वार चदसदि धानुकरणा विदा आवद । सहस्री जागु ॥ यारह लगमात भाहि ते तिनि लगमात
 हलवे बोलहि ते कवणु । विदा कद्दे । पिकुडी २ लड्ड ३ । ए तिनि हवले बोलहि ते लघु कहाहि ।
 क कि कु नव लगमात भारी बोलहि । ते कवणु । का १ की २ कू ३ के ४ के ५ को ६ की ७
 क ए क ९ ए नव लगमात गुरु कहावहि ।

End 1 13 पहिली प्रतमा दसण धारङ । दीजी ब्रत निम्बलड चारङ । तीजी तिङ्ग काले समाइक ।
 चउथी योसह सिव सुपदायक । पचमी आटुमी आपण आरभ टालह नवमी परियह परद
 भेद्धी जद सावदि बचन [] वि दसमी किजद एकादसमी पडिमा इह परि रिपि जेड लेद भिष्या
 परघर फिरि ॥

The first passage is an account of what is now known as the *barakhadī* or the twelve *akṣaras*, here called the *baraha lagamata* (*lagna matra*) the modern Hindi term for the vowel ligatures. There are several errors e.g. धानु for धातु हलवे for हलवे &c. and the passage has a Hindi flavour. It concludes fol 76 1 7 with remarks on metrics. There follow six verses in the second hand

The last passage in the third hand is a list of the Eleven *Pratimās* or steps to salvation (see Mrs Stevenson *Heart of Jainism* 221)

For general description see *Sans Cat* 7316, A.D. 1546Version of the *Pañcakhyanā* of Visnusrama (Visnuśarma)

The version begins on 1 3 fol 117a

ग्रथकर्ता कहर कहर ॥ ऊ मनुनि । शृहस्तिनि । तेहने नमस्कार कह कु । १२ ।
 विष्णुशर्मा एहे नामेये ब्राह्मण । मोटा पाच । तत्र कहये आख्यान । ते शास्त्र कहीये
 कह । दचिणदेश मध्ये । महेलारोष एहे नामे नगर कह ।

It ends fol 190b

पहर्दू देखी परि कर टके धीनु जिसिह ते सज्जीवक मारथानो श्रीक व्हाडीनह दमन करे
 प्रधानपण आपणह आपणपहे राज्य करतो होड । ए तत्र भाहि कथा बचीस । ३२ ।

followed by the names of the work and of the author. There is no date but the MS. is

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written in the same style and in a similar hand as the remainder of the preceding books in the volume, which are dated St 1603

This work is also called the *Pañcopākhyāna* (see *Sans Cat* 7314)

The spelling is remarkably modern in some cases, but it is difficult to assign a later date to the MS Tessitori mentions a metrical translation in Old Western Rajasthani (Old Gujarati) IA xliii 26, MS F 106

107

S. 2358 b

Foll 16, size 26 1 x 10 8 cm, 15 lines in a page, 21 cm long, Jaina Nagari script, dated Tuesday, 12 Vaiśakha-sudi, Samvat 1765 (A.D. 1709) [GAIKWAR]

Śālibhadra-Dhannā caupai

A Jaina legend in verse, exemplifying the merit of liberality By Matisāgara (Matisāra in JGK 1 501), disciple of Jinasimha sūri, or by Jinarāja sūri (JGK 1 502 n, 3 989, ll 15-16)

Begins श्रीगणेशायनम् ॥

शासन नायक समरीह	वर्द्धमान जिनचद
अलीय विघ्न दूरि हरि	आपद परमाणद १
सङ्को जिनवर सारिपा	पणि तीरथधणी विशेष
परणी जह ते गारह	लोकरीति सपयि २
दान शील तप भावना	शिवपुर मारग चार
सरिपा छर तो पणि ईहा	दान तणी अधिकार ३

The work is described in JGK 1 501 under the title *Śālibhadramuni catus padikā rāsa*. It was printed at Bombay in 1884 and also in 1913. It was composed 6 Āśvina badi, Samvat 1678 (A.D. 1622) Cf *solahasata aṣṭahattara varasye, asī rādi chaṭhi* (JGK)

Ends

साधु चरित कहदवा मन तरस्यर तिणिए भास्याओ हरस्यर जी
सोलह शर अङ्गहत्तरि अरस्यर आयो चरि अङ्गि दिवसर जी ८ शा
श्रीजिनसिंह मूरि शिस मतिसागरि भविक्षणनह उपगारह जी
श्रीजिनराज वचन अनुसारह चरित रचो सुविचारह जी ९ शा
इणिपरि साधु तणा गुण गावह जे भवियण मन भावह जी
अलिय विघ्न सह दूरि पलायह मनवहित फल पावह जी १० शा
ए सदध भविक जे भणस्यर एकमना समलस्यर जी
दुख दीहग ते दूरह गमस्यर मनवहित फल नदस्यर जी १२ [ग]

इति श्रीगणेशानिमद्रधन्ना घउपरै सपुत्रां ॥ सवत १७६५ वर्षे दिग्गाप मासे शुक्र पक्षे १० भीमे ॥

See also JII 556, where the author's name is given as Matisāra

Fol 105; 20.4×14.6 cm, 11 and 13 lines in a page, 15.8 cm long, Nagari, dated Junera (Junnar), Monday 13 Māgha, St 1858 (A.D. 1802) [MACLENNIE]

Sripāla caritra or Sripāla-rāsa (A)

The Jaina legend of Sripāla, king of Malwa By Vinayavijaya and Yaśovijaya

Begins श्रीपा ॥ Jaina diagram ॥ श्री गुरुभ्यो नम श्री सरस्ति नम ॥

दुहा ॥ कलपवेलि कवियण तणी सरसति करि सुप्रसाद

सिद्धचक गुण गावता पुरि मनोरथ माय १

अनिय विघ्न सवि उपसमद घपता जिन चोकीस

नमता निज गुरु पर्यकमला जगमा वधू अगीस २

The poem is in 4 cantos (*khanda*) containing 41 chapters (*dhāla*) and 1,236 *gathas*. It was begun at Rānder (Surat district) in St 1738 (A.D. 1682)¹ by Vinayavijaya, a Jaina of the Tapagaccha, disciple of Kirttivijaya. He died after writing 750 *gāthās*² and the work was completed by his disciple Yaśovijaya.

It is a translation of Vinayavijaya's Prakrit poem, a MS of which, written in St 1683 (A.D. 1627), is noted in H. D. Velankar's *Jinaratnakosa*, p. 398, item xxix. It is one of many versions, the earliest being that of Ratnaśekhara, pupil of Hematilaka, composed in Prakrit in St 1428 (A.D. 1372) in 1,341 verses, but this version is quite distinct from that of Vinayavijaya (see No. 111).

There are several editions of the text, some with Gujarati commentaries. Other versions are noted in the *Jaina rasamalā*, p. 17.

Fol 69b, 1 ॥ ली० ॥ डाल पुरी छर ए आठमी ॥ पुरण ऊचो चीजो खड रे ॥ वि ॥
होइ नवपद आराधता ॥ जिनविनय सुजस आखड रे ॥ वि ॥ ५० ॥ ली० ॥
खड २ माठाद घणी श्री श्रीपालचरित्र भणी ॥
ए वाणी मुरतद वेलडी ॥ किसी द्रापन सो सेलडी ॥ १

इति श्री महोपाध्याय श्री विनयविजय गणि प्राहत प्रबधे पायथाय श्री जसोविजय गणि पूरीते ॥
श्रीपाल चरित्रे प्राहत वधे गुरीय खड समाप्त ॥ ३ ॥ दुहा ॥

चीजो खड आखड रस ॥ पुरण ऊचो प्रमाण
चोयो खडहवे वर्णावु ॥ श्रोता सुणो सुजाय ॥ ६०

¹ In JH 568 the date is given as St 1736

² *Khanda* iii, *Dhāla* 5 stanza 22 of the printed versions

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Fol 104a सवत सतर अडतीसा वें रानेर चोमासु जी ॥ ३४ ॥
 Fol 104b जे भावद जे ए भणस्थद गुणस्थद ॥ तस घर मगल माला जी ॥
 वधुर मिदुर मुदर भदिर ॥ भणी मे ज्ञाक ज्ञामाला जी ॥
 देह सबल ससनेह परिव्वद ॥ रग अभग रसाना जी ॥
 अनु कमर तेह महोदय पदवी ॥ लहस्थद ज्ञान विज्ञाना जी ॥ ३६ ॥

RUBRIC इति श्री महोदयाधाय विनयविजय गणी प्राक्तवधे पाधाय श्री जसविजय गणि पूरीते
 सपूर्ण ॥ श्री ॥ **COLOPHON** सवत १८५८ वें माहमुदी १३ दिने सोमवासरे लिखित
स्त्रसिवचद प श्री अमृतविजयजी तत्त्विषय प श्री पुस्ताल विजयजी तत्त्विषय श्री कातिविजय
 जी तत्त्विषय प लक्ष्मीविजय वाचनार्थ लिपायो कह श्री जूनिरनगर मध्ये श्री शतिनाथ प्रशादात ॥

Final rubric श्री सोडि पीमाल गव्हि पन्यास दयासोमजी तत्त्विषय मिमा सोमजी पडनार्थ
 Then in black in another hand यथसद्या थोक १८७८ ॥

A *sloka*, a *duha*, a conventional blessing, another *sloka*, and a rubric giving the number of *granthāgra slokas* as 1878, precede the final rubric

The two most recent printed copies (Bhavnagar, St 1990 (A D 1934), and Ahmadabad, A D 1941) conclude more briefly after the last *gathā*. The Ahmadabad version alone mentions the number of *gathas* as 1,251, not 1,236, and the *granthagrantha slokas* as 1,825 not 1,878.

Rānera is the same place as Reynel (A D 1516) and Reiner (A D 1553) of the Portuguese writers see Hobson-Jobson, s v Surat

A MS of this work appears as No 6 of the BMC Hindi and Panjab MSS

109

MSS. Hin. C 17

Foll 104, 14×26 6 cm, 10 to 14 lines in a page 20 4 cm long, Nagari script dated Wednesday, 9 Pausa badi St 1936 (A D 1880) [25 Apr 1900]

Sripala caritra or *Sripāla rasa* (B)

Another copy of the preceding made at Benares. The volume contains a commentary in Gujarati from the middle of the third *khanda* (fol 34a) to the end. It is sometimes very full. The work is described on the cover as *Sripala rāsau* in Marwāri and Hindi. Begins after श्री in margin and Jain diagram श्री गुरुभ्यो नम श्री परमात्मने नम

दूहा कलपवेलि कवियण तणी सरसति करि सुप्रसाद्य
 सिद्धचक्र गुण गावता पूर मनोरथ माय १

¹ From a versified colophon numbered 30-36 with four line stanzas, it refers to Hiravijaya sūt, who had Akbar as his patron as a leader of the Tapagaccha corresponding to KH 568, vv 1-14 JGK vv 1-13 (bis)

अस्तिय तिथन सवि उपसमे जपता जिन चउवीस
नमता निजगुरु पयकमल जगमा वधे जगीस २

This extract is less modernized than the printed texts and even retains archaic spellings such as चउवीस not found in the Junnar MS (No 108) The present MS was copied from one written in Ujjain in St 1836 Saka 1701 (A D 1780) as the colophon shows

COLOPHON इति श्री श्रीपालरास प्राणत वधे श्री विनयविजय गणि शिष्य श्री हमेरविजय श्री तेजविजय ग[णि] तत्प्रिय उत्तमविजयजी शिष्य देवदेविजय लपित लिपित सवति १८३६ वर्षे शाके १७०१ प्रवर्त्तमाने उज्जैणनगर मध्ये मिति वैशाय मासे शुक्लपदे तिथी ७ म्या बृहस्पति वासरे तारीक ४ ॥ स्तिवार हरिचंद्रिण लिपाम्यह (श्री समवत १८३६ पौष पूष्ण ९ वार बुध लीया कालीका प्रसाद जोवा देया सो लीया)

The commentary begins ते गुणमुदरी कुमरी चोसठि कलानि जाण के तेहना नाम कहे हैं नत्य १ अचित्य २ विवक ३ वाद ध(=४) and ends on fol 103b एजनुमववतपदम ते दम रहित तेहनी रचना ने भक्ते इसे करी सोभायमात्र कठे करी गयो इस भविक जीवने कहे हैं जिम पुरा उरकठित याद इत्यादिक cf JH 569

Date of composition (fol 104) सवत सतर साडसा १७३८ वरसे रही रानेर चामोसे जी ॥ ९

MSS. Guj. I2

Foll 54, 22 9×12 cm, 18 to 25 lines in a page 17 8 cm long, neatly written small Jaina Nagari script, dated Jalandhara, Sunday, Caitra sud, full moon, Samvat 1781 (A D 1725) [COOMARASWAMI, No 48]

Sripala-rāsa

Another version of the story of Sripala, entirely different from the work of Vinayavijaya and Yasovijaya of which it appears to be in the form of an extensive metrical exposition

Begins श्रीवीतरागायनम ॥ सकल पडित शिरोमणि पडित श्री ५ श्री सोमविमल गणि तत्सिष्य सकलगणि गजिद्रगणि श्रीकुशलविमल गणि चरणकमलभ्यो नम ॥ अथ श्री श्रीपालरास लिख्यते

॥ प्रथम दूहा ॥

कल्पवेल इण कतियुगे । रिदि सिद्धि दातार ।
कामधेन कवियण तणी । चद्मि करण विकार ॥ १ ॥

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चितामणि भणिथी सरस । सरसति करि मुपसाय ।
 मूरखथी पडित करथा । कालिदास कहिवाय ॥ २ ॥
 कवियण कोडगमे करी । जिणधारी धरि धान ।
 वीणापुस्तकधारिणी । तु निष्पम ज्ञान निधान ॥ ३ ॥
 ब्रह्माणी वरदायिनी । कवि मुखमडन जेह ।
 ह प्रणमू पथ तेहना । गणधर प्रणमी तेह ॥ ४ ॥

The MS is incomplete, ending at verse 11 of the fourth *khanda*. In the following colophon written in red ink at the end of the third *khanda* it is stated that the copy was made at Jālandhara in St 1781 by Sundaramānīkyavimala gani, disciple of Rāma vimala gani (possibly the author of the work),¹ who was the disciple of Kuśalavimala gani, the disciple of Somavimala gani:

COLOPHON सकल पडित शिरोमणि पडित श्री श्रीसोमविमल गणि तस्मिंस्य श्रीसकलगणि
 गजेद गणि श्रीकुशलविमल गणि शिथ पडित श्री श्री रामविमल गणि शिथ गणि मूद्रमाणिकव
 विमल लिखित ॥ ख आदायें ॥ सवत् १७८१ वैयं मिति चैव मुद्रि पुर्णमास्ता रविवासरे ॥ लिखित
 श्रीजालधर नगर

III

S. 3287 a

For description see *Sans Cat* 7669, 18th century

Gloss on the *Śrīpālakathā*

The poem is written in Āryā metre in Prakrit and is by Ratnaśekhara, pupil of Hematilaka. It consisted of 1,341 *gāthās*, of which only 594 are reached in the MS. The Berlin Catalogue II 1022 shows that the story (named as above) was written out by Ratnaśekhara's pupil, Hemacandra, in St 1428 (A.D. 1372).

The gloss, although confined to 12 pages, is a close translation of the Prakrit. It begins after an introductory couplet in Sanskrit:

श्री गणेशाय नम
 अर्थहत प्रमुप नवपद् धाईने रिद्य कमल माहि
 श्री सिद्धचक्र महिमा उतम कारूक वहिस्यु १
 इण हीज जवद्वीपे दधिणा भरतादूर् मध्यखड माहि
 घणा धन धान्य समृद्ध भयो मगधनामादेश जवत प्रसिद्ध २

¹ Rāma vimala gani disciple of Kuśalavimala gani disciple of Somavimala gani wrote the *Sāubhāgya vijaya mṛtana rāsa* at Aurangābād in St 1762 (A.D. 1706) JGK III 1409

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जिहा उपनो श्रीवीर प्रभुनो तीर्थ जगमे विलयों
 ते मगधदेश सविसेस तीरथ मायाइ कही गीतारथ ३
 ते मगधे तीर्थ विवे मगधदेस तिहा राजगृही नामा नगर प्रधान कः
 दि भार अने विपुल गिरपरवत सोभित परि सर थानक जेहतु ४
 तिहा श्रेणिकराजा राज्यपालइ चिमुवनमे विद्यात
 श्री वीरजिन चर्ण भक्त व्याधि उद्याज्यो जिले तिर्थकरगोत्र ५

There are occasional spellings which show Marwari influence, and ष is used in differently with ष

112

S. I632

Foll 99, 24.8 x 11.5 cm, 15 lines in a page, about 19 cm long, Nagari characters, 18th century [COLEBROOKE]

Simhāsana-batrisi (A)

A Jaina metrical version, written in Gujarati under Marwari influence, by Muni Hirakalasa (or simply Hira), disciple of Jinacandra Suri V, of the Kharatara gaccha.
 Begins श्रीगुरदेव्यासारादजीनम ॥ श्रीगणपतयेजीनम ॥ अथ सिधामण

वत्सीसीरी चोपदे लिपते ॥ अथ धूरि दूहा
 असाही श्रीरियमप्मु मुगल्ला धर्म निवारि
 कथा कह विक्रम तणी जमुसाको मुविसार १
 शाको वरत्यो दानयी दान चडो भसार
 चलि विसेप जिन सासाये बोल्या पाच म्रवार २
 अभय मुपाचादान विड प्राणिय मोष प्रसग
 अनुकपा किरति उचति ए विड दाने भोग ३

The date of composition, Samvat 1636, is mentioned at the end of the 10th, 15th, 21st, and 30th tales, and the date of completion of the work 2 Asvina badi, S 1636 (A.D. 1580), in the author's concluding verses—The place is possibly Dih(l);

In the colophon at the end of each tale the image narrating the story regarding Vikramāditya to King Bhoja is designated by a female name as follows

1	Fol 1b	Jayā	in 1050 verses
2	" 43a	Vijayā	, 40 ,
3	" 45b	Jayavati	, 22 ,
4	" 46a	Aparajitā	, 73 "

¹ See the last verse of the 2nd and 12 tales (fol 45a and 62a)

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5.	"	49a. Jayaghoṣā	"	20	"
6.	"	50a. Muñjaghoṣā	"	49	"
7.	"	52a. Līlāvatī	"	45	"
8.	"	54a. Jaisenā	"	12	"
9.	"	54b. Madanaseṇā	"	17	"
10.	"	55b. Madanamañjari	"	13	"
11.	"	56a. Śrīṅgīrakalikā	"	54	"
12.	"	58a. Śrīṅgīrakalī	"	88	"
13.	"	62a. Ratipriyā	"	36	"
14.	"	63b. Naramohini	"	106	"
15.	"	67a. Bhoganidhi	"	21	"
16.	"	68a. Prabhāvatī	"	32	"
17.	"	69b. Suprabhāvatī	"	50	"
18.	"	72a. Chandramukhī	"	15	"
19.	"	73a. Anaṅgadhvajā	"	19	"
20.	"	74a. Kuranganayanā	"	15	"
21.	"	75a. Lāvanyavatī	"	43	"
22.	"	77a. Saubhāgyamañjari	"	49	"
23.	"	79b. Chandrikā	"	28	"
24.	"	80b. Hātpagamanā	"	88	"
25.	"	84b. Vidyālatā	"	21	"
26.	"	85b. Ānandaprabhā	"	29	"
27.	"	87a. Siśikāntā	"	27	"
28.	"	88b. Rūpakāntā	"	23	"
29.	"	90a. Devapriyā	"	15	"
30.	"	91a. Devanandā	"	27	"
31.	"	93a. Padmāvatī	"	46	"
32.	"	95a. Padmini	"	31	"

The last tale concludes on fol. 97a. The author has added an epilogue of seventeen verses giving a summary of the work, a list of the names of the thirty-two narrators (as given above), with an ascription of praise to his *guru*, and the date of the completion of the work.

Fol. 98. COLOPHON.

श्री परतरतर गणहर ग्रह गोदम समो
नित उठी रे श्री जिनचंद्र सूरिय नमो
तमु गणि रे संप्रति पाठक गुणनिलो
वडवादी रे श्री विजयराय वसुधातिलड २४
द्व

बसुधातिलड तमु सीस बोलद सधनै आयहि करी
 देसर सवालपिंडिहि नयरी सद जे आणद भरी
 सबत सोलह [स]इ छचीसद बीजि आमु बदि कथा
 तिहा कहीय शिहासणवडीसी हीरकलग्न मुणी यथा २४

See JGK 1 237

S. 1571c

II3
 Foll 32 (numbered १२ to ४३), 25.5 x 10.8 cm, 15 lines in a page, 22.9 cm long,
 Nagari characters, 18th century [COLEBROOKE]

Simhāsana-battisi (B)

An imperfect copy of the preceding, wanting the first eleven leaves. The copy ends abruptly at the ending to the twentieth story. The number of verses in each tale differs from that in the preceding MS. The text is written in different hands and is spaced between groups of two or three words.

S. 2040 and 2613

II4
 Foll 584, 25.5 x 28 cm, 11 and 12 lines in a page, 21.6 to 22.9 cm long, large well-written Nagari, 19th century [GAIKWAR]

Simhāsana battisi

A metrical version of the Sanskrit *Diātrīmśat puttalika*, or Tales of the thirty two images of the throne of King Vikramāditya. By Śāmala Bhata

Begins (2nd tale) श्रीगणेशाय नम ॥ वारता भामणनी ॥ पुतली मुमणनी ॥

दोहा ॥ सीमुये सेवु सारदा हसवाहनी भात ॥
 वेणापुक्त धारिणी वाणि वेद वीपात ॥ १ ॥
 भमतनया भमर्षिणी भमविदा मरसुर ॥
 नीरमल नाम नारायणी नारायणगु गुर ॥ २ ॥
 ज्ञेहने तुठी सारदा करी केहे वाणा कोड ॥
 मतदेयण तु मावडी माटे रङ्ग करजोड ॥ ३ ॥

These two volumes contain only eighteen of the thirty-two tales each with a separate foliation. They are not in the same order as in the printed edition. Their names are as follows, the serial number in the printed edition being indicated in parentheses

1 Fol 1 Vipra-ni vārtā (2)

1 *Batrīla putalī vārtā* Ahmadabad 1911

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2	„	30	Bhābhārāma-nī v° (19)
3	„	61	Kamala-nī v° (3)
4	„	82	Kātha-nā ghodā-nī v° (16)
5	„	128	Pankhi-nī v° (17)
6	„	170	Strī-charitra-nī v° (29)
7	„	204	Harana-nī v° (1)
8	„	221	Dhanavanta Sētha-nī v° (8)
9	„	236	Rūpāvatī-nī v° (31)
10	„	296	Śukasārikā-nī v° (28)
11	„	336	Gardhavasena-nī v° (10)
12	„	378	Vaitāla-nī v° (20)
13	„	410	Abolā rāni-nī v° (6)
14	„	437	Bharthari-nī v° (30)
14	„	474	Nāpika-nī v° (7)
16	„	498	Kalasa nī v° (11)
17	„	522	Simhaladvipa (or Padmani) nī v° (4)
18	„	553	Mādhavānala-nī v° (26)

Sāmala Bhata, son of Viresvara, was born at Venganapura (the present Gomtipur), a village near Ahmadabad, c A D 1700. He was a Śrigoda Mālavi Brahman, his patron was Rakhiḍāsa, a Pātidāra landholder. At the conclusion of the last (32nd) tale in the printed edition, which is not included in this collection, S 1777 (A D 1721) is given as the year in which this work was commenced.

See BMC Guj MSS, No 47

115

S. I354 c

Foll 12, 26 6 x 11 5 cm, 14 and 15 lines in a page, 21 6 cm long, Jaina Nagari script, 18th century [COLEBROOKE]

Susadha-caritra

A Jaina legend in verse By Brahma śisya, *alias* Vinayadeva sūri, disciple of Pārvīcandra sūri

Begins **श्रीगुरुभ्योनम् ॥**

मुपकरि श्रीजिनसासन राय । दीरजिणदह मणमठ पाय ।
 श्रीगुरुचरणे नामठ सीस । मुसठ कया भायिवा जगीस ॥ १ ॥
 मगथ देस राजगृह ठाम । दीर्घ गुणमिल इण्ह मामि ।
 समोसरया इक अपसरि दीरि । अयणा धर्म प्रष्पर धीर ॥ २ ॥

¹ *Gujarāta and its Literature*, Kanayalal M Munshi (Bombay), 1935, pp 203-4

स्यथासण आहार विहार । आचारह सीपवर विचार ।
जयण जे पालद नरनारि । पापकर्म नवि होइ तमु धारि ॥३॥

The story is told in 253¹ verses, and is taken from the *Mahānisitha sūtra*. It is dated Samvat 1593, the date being expressed in the last verse by the numerical terms मुवन यह शर चदति The author has also written a commentary on the *Jambūdūipa prajnāpti*, in which he calls himself Brahma muni. See Bhandarkar's *Report*, 1883-4, pp 143 and 448.

Ends श्रीपासचद्र मूर्दिवर । चरणजुगल पणमेवि ।

ब्रह्म शिथए वर्णवर्त । मुसढ चरित्र संवेवि 149 ।

महानिसीयद एहनउ क्षद्र सवध विचार ।

अपर यथि दीवड वलि । तिहथीए उधार । ५२ ।

मुवन यह शर चदति । वरमि कहित धरि गग² (?)

भण्ड गुणउ मगलकरण । जिम ऊह मुप अभग । ५३ ।

इति श्रीमुसढ चरित्र समाप्त ॥ शुभमवतु ॥ लेप वाठ^०

Mohanlal D Desai in JGK 1, p 152, gives some additional details from the *Atiḥāṅka rāsasangraha*. Brahma's original name was Brahmakumara and he was the son of the Solanki King Padmarāja Vijayadeva, who became a *sūri* before him, conferred *sūri*-ship upon Brahma and gave him the name of Vinayadeva. In St 1602 Vinayadeva *sūri* founded the Sudharma gaccha at Burhanpur. He died in St 1646 (A D 1590). Vijayadeva *sūri* cannot therefore be, as Bhandarkar supposes (op. cit., p 143), the same as the Vijayadeva who obtained the *Suripada* in St 1656.

Brahma wrote other works under the name of Vinayadeva *sūri* (see JGK III 605 foll.) in St 1632 and 1634, his last work as Brahma being composed in St 1612.

116

Buhler 287

Foll 10, 26 6 x 11 5 cm, fairly well written Nagari, 80-100 lines in a page, no margin, 19th century [BUHLER]

Bälātabodha of the Kumārapāla caritra

A narrative of the life of Kumārapāla, King of Gujarat (A D 1143-72), the patron of Hemacandra, by Jayasingha *sūri*, pupil of Kṛṣṇa *sūri*, in St 1422. The date of copying the MS is not mentioned. It begins fol 1.

श्री । कुमारपाल वगावली । चांदुक्ष एहवे भामि उत्तम चवी पराकमी यथो । तेयी चांमुक्ष
वग यथो । तेयी घणा यथा । अगुरुमे सिहविकम राजा यथो ।

¹ In the short extract given in JGK III p 606 the number of the verse ending with *sukha abhaṅga* is 243.

² v. उधरि रग JGK III 606

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The work is divided into ten *sargas*. *Sarga I* ends fol 2, *s II* fol 2, *s III* fol 4, *s IV* fol 4, *s V* fol 6, *s VI* fol 6, *s VII* fol 6, *s VIII* fol 7, *s IX* fol 9, *s X* fol 10

On fol 10 the dates of Hemacandra's life—birth St 1145, *dkṣā* St 1157, *sūtī* St 1166, death St 1229—are mentioned. The date of Kumārapāla's death is mentioned on the same fol, St 1230

It ends fol 10

ए चरित्र द्वोक पदवध श्री कृष्णकृष्णीना शिष्य श्री जयसिंध मूरि रचना करी । स १४२२ वरसे यथायथ व्य हजार साडचीस द्वोक परिमाण चरित्र है ते चरित्रमाथी हैमाचार्य औने धीलुकनो सवध जाणवनि वार्तारूप उतायो है । इति बुमारपाल चरित्र वालावबोध सपूर्ण । श्री ।

Thus, as mentioned in the colophons, the MS was copied from one written in St 1422. Keith's suggestion in *Sans Cat* 7634, that thus *Balavabodha* is a summary of the work by Jinamandana Gani is evidently wrong

P B P

II7

S. 157I a

For description see Rajasthani Catalogue, No 1

Commentary on the *Prthvirajavah* (*Krsna-Rukmini-veli*)

The first comments are interlinear glosses sporadically interspersed with Sanskrit glosses. They occur on the first folio after the words श्री पते कथन and मूकेन and begin वाचाल ऊर्च यथिल मनसा सार्वे धावमान मारग

The first connected commentary in Gujarati is on fol 6a, which has a Sanskrit commentary in the top margin

Left margin किरि जाणो । काजलरूप जल वाल्लो छर । इम वाण वरावरी नयन वाण समर्थ्य = ४ = नासिकारूप हुडि । भुहरूपी झासरिका = अलक समास्या के सनि लाट उपरि छर लट वक्त चीकली ते = ५ = जजाणो विसहर सर्वे तियारी राशि ऊर्च =

The commentary is continued in the right and bottom margin. On fol 17a, top margin, the commentator commenting on verse 93, 1 2 (verse 94 in Tessitori's text *Bibl Ind* N S 1423) पुयुवेलिकि पचविधि प्रसिध प्रनालि ॥ आगम निगम कजि अधिल ।

lapses for a moment into Dingala

पच प्रकार आगम कहा । मूर्च भाषा निर्युक्ति टीका [] ५ जिका रूप यथरी निगमरस काढवारी प्रकट प्रनालि छर = २

The commentator has taken Gujarati as his literary model but is not always able to keep out the influence of Dingala. The indications of Hindi influence are doubtful

For description see *Rajasthani Catalogue*, No 2, 18th century

Bālabodha on the Sri Veli (Kṛṣṇa-Rukmīṇī-veli)

This Old Gujarati commentary on the story of Kṛṣṇa and Rukmīṇī is interlinear and very full. It is slightly modernized, that is to say, the copy may have been made late in the 17th or early in the 18th century. The margin of the last folio, 47, contains two verses apparently copied from the preceding MS. No 117 dated St 1735, and in this way the earliest limit of date is fixed. These two verses show St 1638 as the date of composition of the poem, but the commentary follows the date of the main text, St 1637.

Begins श्री हर्षसारसदगुह । चरणजुगीपाति लक्ष्मिज्ञान ॥ विदधाति शिव निधानोऽर्थ वलया
 चालयोधष्टते ॥ १ ॥ रात्र श्री कलाण मद्भुत राजा श्री पृथ्वीराज राठड यशी यथनी आदृ
 मगल निमित्त इष्टदेवतानन्द नमस्कार करह ॥ पहिलत परमेसरनह नमस्कार करह वली सरसती
 याग्नादिशीनह विद्या भयी नमस्कार करह ॥ शीज्ञड सदगुह विद्यागुहनह नमस्कार करह ए
 तीने तच्चार विहङ्ग लोके मुषदायी ॥ साक्षात मगलह्य श्री हाण्ण गुण गार्हज्ञ वयाणीज्ञ ॥ माधव
 श्री सप्तमी वरह तरह जै बाहर तै पामर ॥ ए आरेही मगलाचरण करी श्री हाण्ण इकमिणीनी
 गुण चुति करह ॥ १ ॥ विहृ कवि आणणड अभिश्राय कहै जिण ह उपाय तै गाहवा । तेहनो
 यग्नो इष्टगुण ॥ कहिवा भयी मद प्रारभो कीपो है पर तै केहो वह सचर जतम गुणसहित
 वह ॥ झ आनादिक गुणह फरी रहित कु ॥ इहा इष्टात कहह । किरि नियह । काठ ऊपरि
 चिचाम[ए]कीधी पूतली । तै आणणह करि कहता हायह फरी ॥ शीतारा कह तारै धीवण नागो
 तिड जिण झ उपायह तै गावता असमद ॥ २ ॥

Ends इकमिणीनड रुद्य लक्षणगुण कहिवा भयी ॥ समरथी क गुण समर्थ नर वह । अपि तु
 कोनही पर मद माहरी नविनह अग्नुसारह जिमा जाल्या तिसा इष्टि यथमाहि कद्या । तिण कारणह
 झ गुहारड बालक कु मुझ कप[क]रि छापा करिण्यो ॥ 303 ॥

COLOPHON. फियह वरमह ए यथ हस्तो तै वहर । अघम पर्वत उ भवरततम गुण ३ अग यहग
 ६ समि षड्मा १ । सवत १६३७ वरमह ए यथ इयड श्री लक्ष्मी पर गावता नपमी
 पामीयह ३०४ ॥ इति श्री लक्ष्मायपूर्वि समाप्ता ॥ श्री मुख्तनगरे निविता प्रतिरिय ॥

Harṣasāra is unknown, as also Lacchavijñāna the author of the commentary.

For description see *Sans Cat* 7653, A.D. 1786

Commentary on the *Balinarendrākhyānaka* or *Bhuvanabhānu-kevalī-caritra*

The story tells of King Bali, who afterwards became the kevalin Bhuvanabhānu. The author is unknown, possibly Indrahamsa, who wrote versions in Sanskrit (St. 1554) and Prakrit (St. 1557), Harikalaśa or Vijayacandra (see Velankar, *Jinaratnakosa*, s.v.). The main text is in Sanskrit and the Gujarati interlinear commentary was composed by Tattvahamsa gani, disciple of Rājahamsa gani (A.D. 1745) at Cambay. The scribe was Vṛddhīhamsa gani, disciple of the commentator.

The commentary begins श्री गुरुने नमस्कार करु छउ ॥ a Sanskrit sloka ॥ इति स्तोक जाण्डो ॥ अस्ति कहेता छइ एहज जवुहीपने विपद् भेद थकी पद्धिम विदिसनइ विपद् गधीलावती नामा नाम कि जिहनउ एहवी विजय ते गधीलावती नाम विजयनइ विपद् वासक आवास छइ सपदानो स्थानक हे समय जिहनउ बीजापण विलासानउ घर हे

Fol. 158a, comm. 19 सवत् १८०१ विषे फागुण मासि अतिशयि भलो एहवी सित्त का० शुक्ल पवे ३ तिथी शनी वासरे

Fol. 158b, comm. 13 तेहनो टबार्थने ते पडित श्री तत्त्वहस कयों हे श्रीदेवगुरु प्रसादधी श्री अराहतीर्थ विदरे विरचित

Fol. 159 COLOPHON सवत् १८४३ ना पौष शुदि ५ वारसोमने दिवसे भवनभानु चरीब पुरु अयु छइ प० श्री ५ श्री विनयहसगणि तत्त्वशयि प० श्री ५ श्री तत्त्वहस गणि तत्त्वशयि प० श्री ५ श्री राजहस गणि तत्त्वशयि प० श्री ५ श्री तत्त्वहस गणि तत्त्वशयि पाय रजरेणु समान प० बुद्धिहस गणि लगित इति भद्र

Another copy of the main text described by Schrubring in *Jaina Handschriften*, 1944, p. 531 (No. 1039) has no commentary

Fol. 25, 20 4×8 9 cm, 16 to 17 lines in a page, Nāgarī, St. 1814 (A.D. 1758) [BÜHLER]

Vetāla pacavisi

After a Dingala benediction (see *Raj Cat*, No. 10) the story begins अथ कथा प्रवध ॥ दिविष देशने विषे प्रस्थानपुर नगद । तीहा विकमादीव उज्जेणी नगरीनो राजा । मुख्य प्रधान सुहता सहित सभा मादि घरटो केहवो के सोहर

The language is Old Gujarati of a very late stage, approaching nearer to modern Gujarati. The *dūhās*, which are frequently quoted, are greatly influenced by Marwari and can be regarded as Rajasthani.

Fol 15b, 1 5

मुरथ घर लथमी भली अरु विदा अकुलीन ।
महिला माने नीच कु वरसो मेह गिरीड ॥ १
बुचारी सत्य ना कहे काग परिव न होय ।
काम न वियरो उपसमद राजा मीच न जोय ॥ २

वातां — एहवा दूहा कही चोर हस्यो । पके तुरत रोयो । एहवी वात मढो बोल्यो । माहाराज चोर पहिला हस्यो पके तुरत रोयो ते स्यु कारण^१ नहि कहि तो हीयो फूटी मरीस । राजा बोल्यो । पहिला हस्यो ते तो चोरे जाणु साहनी बेटी रभा सरणी माहर घरे आवसी । पके रोयो ते जाण्यो राजा नही छोडे नो ए वात मन माहि रहसे ।

The paper and handwriting are not the same throughout, though the MS is carefully written.

The MS was written in Bikaner on the 11th day of the dark half of Phāguna St. 1814. It ends fol 25b

कथा झरै मनभावनी उपनी विकानेर ।
चाहिंगा जन सामनद मिल २ रुचिमु केर ॥ २
कीरुक कुअर अनुपसिंह केरे लिये बनाद वान ।
पचवीसी चितालनी भाया कही बड़ भाय ॥ ३

इति श्री वेताल पचवीसी खपूर्णमिद २५ । सवत १८१४ ना चर्ये फागुण वदि ११ दिने लपित मु राजिद्रसागरेण । दिवस ५ चर्योरे पूर्ण कीपो के । दूहो

पढे गुरो जे सामनद अर[य] लहे वनी बुझ ।
सो नर पक्ति मा सिर जहि तो सब क्षे अबुझ ॥
यादृश पूलक दृष्ट्वा तादृश लपित भया ।
यदि शुद्धमशुद्ध वा भम दोसो न दीयते ॥ १
अनाद रवे स्थानाद रवे रवे सिद्धन बधनात ।
मुर्य हम्ने न दातव्य एव बद्धिं पुस्तिका ॥ २

इति सपुर्ण श्री ।

P B P

III

SCIENCE

S. 2223

121

Foll 60, 23 4×12 7 cm, 15 to 17 lines in a page, 6 35 cm, long, bold Nagari characters, 19th century [E I COMPANY]

Asvanām osada

Medicinal remedies for horse complaints

Begins शीगरेशायनम् ॥ अथ ओपद लघो हे ॥ धोडाना वलानो ओपद् ॥ साजीयार कुटा ४ भार ॥ पारा पापडीओ कुटा ३ भार ॥ टकणपार कुटा १ ॥ भार ॥ काली मरी कुटा ८ भार ॥ काली बीरी कुटा ४ भार ॥ कडु कुटा ८ भार ॥ सीधा लुटा ४ ॥ भार ॥ एवाना सात ॥ ७ ॥ मिला करी वाटी कपड क्षण करवा ॥

The work is anonymous. At the end of fol 29b is the following colophon by the scribe Pandya Trikamaji

इति श्री अथ ओपद यथाप्रति लिखित पट्टा चीकमजीयेन लिखावित कुच्चर श्री ५ बावाजी वाचतार्थ ।

रात is overwritten above कुच्चर and ७ above ५

Ends (fol 29b) अथ भगदरगु ओपद ॥ पापटनी पाढ काढीने वाटवी ॥ तेडपर अडाडीने पाटी वाधवो ॥ ते दाढ बीजे होडवो ॥ वली बीजो वाधवो जासुधी करार थार त्यासुधी वाधवो

The remaining thirty one folios are not so carefully written and are not numbered nor paginated and contain no rubric. They end with the words पहे बीजे दाढे कीरीआतानी पानदी तथा बीरीआली चकालीने पावी ॥ श्री ॥

122

S 2334

Foll 156, 27 3×23 4 cm, 12 to 17 lines in a page, Nagari, 19th century [GAIKWAR]

Tibba Mūlatāni

A collection of prescriptions for the cure of ordinary ailments. By Munasi (Munshi) Bhāgacanda

SCIENCE

Begins श्रीगणेशायनम् ॥ अथ कीताव तीव्र मुलतानी भागचद् लिखावित ॥ अथ माथो दुष्ये तेहनु अपद् ॥ मुठ । केसर । साकर । ए सर्वे समभाग मासा २ बैलर्देन घरल माहे परती पके घृत गायनु ताजु दमडी द्वि भारना पीह लावी नाश दीजे तो शिरनी व्याधि टले ॥ वली वे दजीरनी जड । व्याया माहे मुकवीने पाणी माहे घसी माथे तथा पगने तले चोपडीए तेणे वायु घकी माषु दुपतु होए तो समे ॥

At the end of the work is an index giving the contents of each page, from the heading of which it appears that the prescriptions have been taken from the *Zakhurah* : *Khuārazm shahi*, a Persian work on medicine by *Ismā'il al Jurjānī* : of which a Hindustani translation made by *Hādi Husain Khān* was published at Lucknow, 1878

The work ends with the following recipe for the preparation of a medicament for perfuming the body and making the hair soft

वली अगर १०० द्रम भार अधक चयों करीने गुलाबना पाणी सु केशर काढीने ते माहे भीजवी राधीए ॥ पके मुकवीए ॥ मुक्का पही वाटी भूको करीए ॥ पके ते माहे कनुरी १५ द्रम भार । कपुर २ द्रम भार । ए वे वाटी भेलीने गुलाबना पाणी सु भेली भसलीने टीकीउ वाधीए ॥ पके ते टीकी माहे थी टीक १ एक लर्द पाणी भावि पला लीने वालीने चोपडीए तथा शरीरे मर्दन करीए तो मुगधि नीकले ॥ चाल भरम थाए ॥

इति अरगाजा विधि सपूर्णम् ॥ ए अरजो (sic) शरीरना पोडानो है ॥

The name of the compiler is given at the head of the index, fol 153a तीव्र जयीरा पारजमिसाई उपरिथी ओपद् उत्तराया मुन्सी भागचद् ॥ तेहनी ऊसी है ॥

The script is of interest as it does not yet use the cerebral *l* and is uncertain in its use of the *aksara* for *o*, of which it uses four forms

S. 25II

123

Foll 394 (No 349 repeated), 27 x 14 cm, 10 and 11 lines in a page, 20.4 cm long, large Nagari script, dated Sunday, Jyestha badi (new moon), Samvat 1863 (A.D. 1806) [E I COMPANY]

Yoga-ratnakara

A Jaina metrical work on the Ayurvedic system of medicine By Nayanaśekhara muni, disciple of Jnānaśekhara of the Ancala gaccha (verse 492)

Begins श्रीगणेशायनम् ॥ श्रीधन्वतग्रायनम् ॥ श्रीगुणव्योनम् ॥ अथ योगरत्नाकर चीष्मि निष्पते ॥

सरमति युध मुखदायक सदा ॥ ग्राहाणी रुद्ध विषयात ॥

वक्षित फल मुझ दीजीर ॥ मया करो मुझ मात ॥ १ ॥

See Ricci's Persian Catalogue p 466 b

SCIENCE

तुम नामि सुप सपजे ॥ नवनिधि होइ तुम्ह नाम
 दुख दोहग दूरे टलै ॥ सीझे वहित काम ॥ २
 माता भागु तुम कनी ॥ आपो वचन विलास ॥
 नाम लियता तुहतरो ॥ पुहचे सवि भन आस ॥ ३ ॥

There are several notes in the margin. The work appears to have been taken from a Sanskrit source

It was completed on Wednesday, 2 Srāvana-sudi Samvat 1736 or A.D. 1680 (verse 491) Other MSS. make it 3 Srāvana

Ends

गुण कीधे जे निर्गुण धाइ ॥ भरी पापी ते दुरगत जाइ ॥
 पुण ए उपदेस अम तणो ॥ पर उपगार करजो धणो ॥ ५ ॥
 वलि सीप सुणो सजन ॥ ए उपगार करे ते धन्य ॥
 ए उपगार टले सवि शुल ॥ पर उपगार ते धर्मनु भूल ॥ ६ ॥
 धर्म तणी मतिहिं धरि ॥ जिव दया वलि पालो परी ॥
 सुप सपति वलि भोग रसाल ॥ जेहथी होए भगलमाल ॥ ७ ॥

इति श्रीयोगरत्नाकर वैद्यक शिरोमणि चथ सपूर्ण ॥ सवत १८६३ वैष्ण जेष वद अमास
 रविवासरे ॥ श्रीरसु ॥

The language is termed *prakrta bhāṣā* (verse 484). Appended are five verses called धालानो प्रतिकार, and five leaves containing an index to the contents of the work

Other MSS. are described in JGK II, p. 351, III, p. 1325. A list of *gurus* of the *Pālitāni sākhā* is given, verses 97-99

124

S. 3400 ea

Fol. 1 (307a of vol.), brown paper, 18.4 x 17.1 cm, clearly written in Nagari, 17th century [9 Oct 1914]

Bāra rāsanum phalasapharanum

A list of the signs of the zodiac so far as they affect travelling

Begins औ नम मिदेय ॥ मेय चढ़ मार सलामत आवह पुष्पचढ़ मार सलामत जाम साधि
 आवह । मिथुन घट्र मार कार्द एकाक्ष घाइ ॥ कर्क लाम धणो झह ।

The use of the Perso-Arabic words *safar* and *salamat* and the curious *saldāmatta*, spelt also *salamata*, are noteworthy

SCIENCE

Inset in the page is a diagram headed by the words ધર્મ, ચર્ચા કામ મોદ્દ under each of which is a series of *aksaras*

COLOPHON ઇતિ વારરાસતુ ફલસફાનુ ॥ ૧ ॥

125

MSS. Mar. D 7 b

Foll 78-126, 31 7×19 cm, 26 lines in a page, well written Nagari on paper water-marked '1823'

Gujarāti bhāsānum vjākaraṇa

An elementary grammar of the Gujarati language

Begins અવિચ્છિન્ન પરપરાગત બાઠબોધ લિપિશિશ્વા લોકચ્યવહાર કાર્દ કાર્દ શાસ્ત્રીય કલ્પના અને યુક્તિ એશોનુ અવલબન કરીને સુખ બોધાર્થ ગુજરાતી ભાષામા ચાકરણ લદ્દી હૈ
પ્રકરણ ૧

ચાકરણ અને તૈના અધ્યયન એશોનો વિચાર

ચાકરણ એટલે અર્થના અનુસધાને શુદ્ધ અને સારુ બોલવાની વિદ્યા । તે છેડે પ્રકારે સમજમા
આવી એટલે શુદ્ધ લખાનુ એ તૈની પદ્ધતાદે સહજ હૈ ।

The grammar is anonymous. It is written on precisely the same model as the Marathi grammar which precedes it, and is evidently by the same author. It contains simple rules on orthography, the declension of nouns and pronouns, conjugation of verbs, rules of Samāsa, and formation of derivatives by means of prefixes and suffixes. The Marathi grammar is in twenty two *prakaranas*, this ends abruptly in the middle of the twenty first

125 A See p 137

IV

HISTORICAL DOCUMENTS

126

MSS. Guj. I

Foll 156, thick country paper, 29.2×15.8 cm; 14 lines in a page, bold clear Balbodh Nagari, in European book-form but with inch-wide margins bounded by double red lines A.D. 1848 [5 May 1931]

Translation of *Siva-chatrapaticem caritra*

This is a close translation of the famous work by Kṛṣṇājī Ananta Sābhāsada. It bears the title शिवाजीनो दखर on the first fly-leaf and on the opposite end-paper is written 'Copied from a MS in the possession of Jibawa Virabhaee Rhatore, Mamladar of Dholka, Octth 1848 being the translation into Guzrati of a Maratha History of Sivaji'

Begins श्री गणेशाय नम ॥ श्री सत माहाराज राजा धिराज्य राज्यमात्र राजेशी राजाराम छचपतिनि सिवामा विनती सिवक छप्पाजी अनत समासद विज्ञापना एवी जि

and ends fol 155b, 1 10 ते उपर्य कर्नाटकमा ह्वीरराव फोज सुधा तथा रघुनाथ नारायण सु [read सु] वया हता ए समाचार व्यक्ताजी राजा येजा सामलीने पोतानी फोज भेलवीने ह्वीरराव उपर्य चालीने आवी ने ह्वीरराव उपर्य चालीने आवी¹ ते समे ह्वीररावत तथा ईश्म अगणीत व्यक्ताजी राजा हता तेमने एमने युध यु राजाना पुण्य प्रतापे भाग्योदये ह्वीररावनी फोज भागी युध धुरधर र्थर्देते अगणीत रणमा पड्या corresponding to the Marathi त्या उपरि कर्नाटकात ह्वीरराव फैजेन्सी व रघुनाथ नारायण देविने होते हे वर्तमान व्यक्ताजी राजे यास कठोन राजियानी आपली फौज व पाठेगाराची फौज निर्दिष्टी आणि ह्वीरराव यावरि चालन आले ते समयी ह्वीरराव याचे चौमुणी घोडा राजत ह्वेम अगणीत व्यक्ताजी राजे याचे होते भग यास यास युद्ध झाले भग राजियाचा पुण्यमात्र अधिक आणि भाग्योदय ह्वीरराव यानी व्यक्ताजी राजियाची फौज भोडिली माठे युद्ध जाहले अगणीत रण पडले (p 71, last line, to p 72, 1 6, of Kāshināth Narāyan Sane's second edition, A.D. 1889 (pp 4-84) with English sub title 'Life of Sivaji')

The translation includes certain phrases omitted in Jagannāth Lakshuman Mankar's English translation *The Life and Exploits of Shri Sivaji*, 2nd ed., Bombay, 1886

¹ The diplology here is a temporary expedient prior to a revision of the rendering

HISTORICAL DOCUMENTS

The Gujarati (fol 154b, 1 12) uses the form केटलाक (not the older केतलाएक), but not the cerebral क, although it was already in use at the date of the Marathi version (A.D. 1694, see *Catalogue of Marathi Manuscripts*, No. 140) There is a MS. of this *bakhara* described under id., No. 139

127

MSS. Guj. 5

Fol 1, 23 4×10 8 cm, 21 lines in a page, clear Nagari, late 17th century

A memorandum written for the Rānā of Udaipur

This is the first folio of a memorandum written for the Rānā of Udaipur (if Rājā singha I, the date will be between A.D. 1652 and 1680) It contains lists of legendary Brahman rulers, an incomplete list of the Rāwals of Chitor beginning with Bāpau and ending with the ruling (?) Rānā of Udaipur Lists follow of the astronomical mansions, diseases, countries of the world, and a short chronological account of the conquest of Gujjaradeśa by the Mlechas (*sic*) ending with the capture of Ahmadabad (Ahamadā vāda) and the date Samvat 1662, 14th day of Kārtika sudi

Begins उदयपुर राणा पाट लियते राजा मुद्रसन १ अभिवर्त्त २ सोमदत्त ३ सीलादत ४ राज्ञ वापर नागोरनो वासी तेजि चिंडु विचाग मोरी कळिथी लोधो तेहनी पट्टावली प्रथम राज्ञ वापर १

Ends गुजरातिमध्ये पातस्थाह अकबर आवो अहमदावादे तस्य राज्य वर्षे ६२ दिन ए राज्य स १६६२ वर्षे कार्त्तिक मुदि १४ दिने

From the language the date of writing might even be of the 18th century There are signs of modernity in the spelling but not to such an extent as to suggest that the MS. is a copy of an older memorandum The date is apparently intended for that of Akbar's death 5 Oct 1605

128

MSS. Mar. D. 26

Foll 5 (List of Treaties) pp 1-321 (Treaties) foll 3 (Index) 29 8×19 cm English, Persian Marathi, Arabic, and Gujarati A.D. 1798-1832 [BOMBAY GOVERNMENT] Treaties between the British Government and the Native Chiefs (Bombay Political Department)

These are copies of minor treaties in various scripts The first Gujarati treaty is No. 15 P. 77, with an English version It is made by Major Alexander Walker on the part of

HISTORICAL DOCUMENTS

the Honble Company Bahadoor and Bālābhā Jodīā Jhebavāsa (Balabha Joiya Jubwas), 1 Nov. 1807.

The remainder are with Kuar śrī Bāpjī, p. 81; Mānak Mulvā Samaiāni, p. 89; Mānek Vāghā, Dhingī by caste, p. 97; Kuer śrī Meghrājī, p. 105; Kuar śrī Bāpjī, p. 109; Māhārāj rāu śrī Rāeghānjī, p. 113; Jām Jaśāji, Rājā of Nagar, p. 117; Rānā Śartānjī and Kuver Hālājī of Porbandar, p. 121; Rāvol śrī Vakhatsīghjī and Kuvar śrī Vajesīghjī of Bhāvnagar (relating to an assignment of revenue alienated by Anandrāo Gaekvād), p. 137; Māhārāu the Rājā of Kacch, śrī Rāeghānjī, p. 137; Rānā Śartānjī, Kuvar Hālājī and Kuvar Parthīrāj of Porbandar, p. 145; Māhārājā Mijā Rāv śrī Deśaljī (Rao of Kacch), pp. 195-205; Māhārāj Merjā Rāv śrī Deśaljī, pp. 317-21.

There are occasionally counterparts of these treaties in English. Extract from the treaty with Bālābhā Jodīā Jhebavāsa, line

વેપારીનો વેપાર ખુશકી મારણે થાએ કે તેની વરદાસ્ત પ્રમાણે દરીઆવાલા વેપારીનો વરદાસ્ત રાખીએ તેની બીગત — અમે પોતે ત્યા-પરમારી કોઈ પાણી ચોરી કરાવુન નહીં ને ચોરી અમારા દેશમાં થાવા દંડ મહી કદાચ કોઈ એવું કાંચ કરે તો તેની અમારે બંદરથી વરદાસ્ત તથા કુમક કદ નહીં.

This is a translation of the English text. All the treaties are written in a clear Gujarati script. Many of them are to be found in the English version in Aitchison's *Treaties of India* (e.g. ed. 1864, vol. vi).

128 A

MSS. Mar. D 28

Foll. 5 (List of Treaties), pp. 1-334 (Treaties); foll. 3 (Index); 31.8 x 19 cm.; English, Persian, Marathi, Arabic, and Gujarati; A.D. 1798-1832. [BOMBAY GOVERNMENT.]

Treaties between the British Government and the Native chiefs (Bombay Political Department)

Another copy of the preceding.

129

MSS. Guj. I 6

Foll. 4; foolscap; modern Gujarati script; 19th century. [BURGESS.]

Pāvāgaḍhano garabo (A)

The full title is ચાંપાનેર ને પાવાઘડમાં કાલકા ભાતાના કોપદી પાવાઘડનું રાજ્ય ચાદશાહે લીધુંતેનો ગરબો, a *garabo* in 53½ verses by Sāmala bhaṭa, son of Vireśvara. In the margin is an English title 'verses on the fall of Pavagadh sung by the women of Gujarat, while grinding corn'. The *garabo* is, however, primarily a dance-song.

HISTORICAL DOCUMENTS

It begins

पुजु गणपतीना पाए । पुजु अविकानी पावडी रे
 सेवो सलखनपुरी राए । मआ करजो मुज मावडी रे ॥ १ ॥
 चतुरदेश चापानेर । वसे करणानीधी कालीका रे
 कीधो तरणानो भेर । एवी वडवीधी वालीका रे ॥ २ ॥

The second line of stanza 44 is omitted and the numbering of the stanzas is thus thrown out. The number of stanzas should therefore be 54 (as in No 130)

Ends

सामळ भट श्रीगोड । पीता परसोतमजी तणो रे ॥ ५२ ॥
 गाथ गरबो करजोड । जग महीमा वाधे घणो रे
 गरबो श्रीवि नरनार । कीरणा कालीकाना के घणी रे ॥ ५३ ॥
 जे जे बोलो वारवार । सेवो सलखनपुर राणी रे

The name of the father of Sāmala bhata is usually given as Vireśvara, but K M Munshi, *Gujarāta and its Literature*, p 203, pointedly omits the father's name. Nevertheless, the colophon of the *Rācana Mandodari Samtada*, BKD 1, 527, reads

श्री गुर्जर देश गर्वो गुणनिधि विष्णु श्रीगोड वेगणपुर वासी
 पिता ते पुरयोतम केरो चीरेश्वरनो मुच ते विलासी

The poet here and above records his son's name Parasotama or Purusottamadāsa in spite of the disparaging remarks that he made about him, see K M Jhaveri, *Milestones in Gujarati Literature*, 1914, p 96

130

MSS. Guj. 17

Foll 4, foolscap, modern formal Gujarati script, Pātan, 18 March 1887 [BURGESS]

Pātagadhanō garabo (B)

Another copy of the preceding, with a forwarding note by Gosāi Nārāvana Bhāratī Yasvanta Bhāratī stating that the *garabo* is corrupt but he has corrected it to the best of his ability, yet it is not wholly correct. There are fifty four stanzas

Begins

पुजु गणपतिना पाय । पुर—पुजु अविकानी पावडी रे
 सेवो शखनपुरि राय । मया करो मुत्र मावडी रे — १
 चतुर देश चापानेर । यां वरणनिधि काळिका रे
 किधो तरणानो भेर । एवी यह विधि बाळिका रे — २

Stanza 44

पराकम तार मांड । पुरो मद्द केरी कामना रे
 भती थि मारी मूँ । नव चोक्या भजे कामना रे — ४४

HISTORICAL DOCUMENTS

Ends:

सामळ भड श्रीगोड । पिता परशोन्नमजी तणी रे
 गाय गरबो करजोड । जस महिमा याधि घणी रे — ५३
 गरबो सीखे नरनार । छपा काळिकानि द्वि घणी रे
 जे जे बोलो यारंवार । सियो माता पावा तणी रे — ५४

The expression करजोड occurs also in कहे कविता करजोड in another of Sāmalā's poems *Pancadanda*, BKD i, 428.

The mixed verse and prose work *Patāino pastāto ane Kālakāno kopa* by Vrijalāla Kesavalāla Sāha, Ahmadabad, 1912, has no connexion with the present work of which the author was clearly ignorant.

V

EPIC VERSIONS

S 2209 a

131

Fol 377, 22 2 x 15 2 cm., 17 to 19 lines in a page transition Gujarati script 19th century

Asramedha tanu katha

A verse translation from the recension of the *Mahabharata* ascribed to Jaumini

Begins श्री गणेशाय नम ॥ राम भुपाली

श्री गुरुचरण नामु सीस कपा करो भुजने जगदीश ॥ १ ॥
 गणपत्य केरे लागु पाय । चल लोक गुण एना गाय ॥ २ ॥
 एक दत मोदकनो आहार । गुण केहता नव पामु पार ॥ ३ ॥
 नाग नगोदर जोमे गले । सीत घरण ते जि जलहले ॥ ४ ॥

The work divided into 114 cantos (*kadatam*) was completed on Sunday 13 Vaisakha Samvat 1732 (AD 1676).¹ It is anonymous and the name of the scribe and date of copy are not given. It is written in codex form in modern Gujarati characters depending from ruled lines except that च ज and ष (kha) are used instead of the modern forms and the dental ल is used in place of the cerebral. The modern Gujarati व is however found occasionally for a. In *kadatam* 114 v. 8 fol 376a 1 : the language used is described as *prakrata*. Continues *Kad* 114 v. 11.

गुज्जरपुर तली दशकोसी जाहा जन पाले धरम जी ॥ ११ ॥
साभरमती नी दासी सरीता ते ना उत्तम करम जी ॥ ११ ॥

Dasakosi or *Dasakrohi* the area within 10 *krosa* of Ahmedabad. *Sabaramati* is the modern name of the local river

Ends चल्य लोक ताहारे आधारे खावर खगम सार जी ॥
 चीटा मुरपती सवीता शकर ते आदे घची कुमार जी ॥ २८ ॥
 सिवा सरव करे ते ताहारी आदगच्छ माहामाया जी ॥
 दया करो मेवकबन उपर माता मतवता ते घय जाय जी ॥ ३० ॥
 घय जाय सुदन करता चवा पारवती सती ॥
 मापु उपर दया करजो दुय दजो दुरमती ॥ ३१ ॥ कहवा ११४ ॥
 ॥ See v. 8 of *kadatam* 114 (fol 3 5b last line) also v. 18 (fol 3-6b l. 4)

EPIC VERSIONS

ईती माहामाया चुती ॥ ईती श्री माहाभारते अस्वमेधे जिमुनी जनमे जय सवादे व्यासक्रत
सपुरण समाप्त ॥

There is no formal title but the author refers to *Asvamedha tanit katha* in the body of the work. He always uses Asva- not Asva medha

132

S. 2209 b

Foll 8, 22 2 x 15 2 cm, 20 to 30 lines in a page, 14 cm long, transition Gujarati, 19th century

Salya-parva

An anonymous metrical version of the *Salya parva* of the *Mahabharata*

Begins श्री गणेशायनम् । श्रीनाथ जी साहाये ॥ अथ सत्यपर्वं लघु है ॥ शग केदारो ॥

श्रीपार्वतीना सुत श्रीगणपत्य खासी पुरो मनोरथ काज ॥

वज्र नाम स्वोदर विहृतु भाषु गुणपत्य माहाराज ॥ १ ॥

गोदीक आहार करे सुदा लो ॥ ताहारो महीमा मीढा ॥

भारथ कथा माहारस मेलज्ज ताहा झु अती गुढ ॥ २ ॥

Ends भीमनो भन चास आणी जागु जाल सेता ऐह ॥

दामर हानी गत्यनही राय बीचार भन तेह ॥ ३ ॥

श्रीवीर ओ ओलवायो राजा त्याहाथी माठी जाय ॥

ऐहनेता एक सरोवर आतु येठो ते जल माह ॥ ४ ॥

हीती सत्यपर्वं सपुरण समापत ॥ सुभमवतु कनाणमसु ॥

The first two pages are written in the same style as No 131 but afterwards the writing varies very much although probably by the same hand. Both this and the previous MSS have a peculiar way of writing इ as ई and ए as ऐ somewhat in the Gurmukhi fashion in addition to the peculiarities already mentioned

VI

MIXED CONTENTS,
MISCELLANEOUS, AND ADDENDA

133

S. 3400 *da*

Foll 12 (294b-305a of the vol) the folios bear no contemporary numerals, brown paper, 18 4 x 17 1 cm, 15-17 lines in a page, in different hands varying from comparatively neat Nagari to cursive Gujarati 17th century or later [9 Oct 1914.]

Aticāra and Legend (fragments)

These pages consist of notes and renderings from Prakrit of Jaina moral doctrine and legend. There are no titles. Foll 294b-300 deal with *aticāra* or breaches of vows (cf GOS xiii 87, 91)

The first portion begins after the Jaina diagram.

અનરથદડ માટે અતીચાર ૧૨૪ લયેએ હે તે જાણવા અનિ જાણીને ટાલવા તેની વગણ થી
સમકાળના અતીચાર

and ends in a different hand, fol 295a

સાતમું ભોગો પ્રમોગ બ્રતના પાય આચાર

On fol 295b is the Sanskrit verse transcribed Sans Cat 7579

(2) Foll 296a begins

સથિતે પડીબધે followed by blurred and over-written aksaras and ends fol 298a
૫ કામ ભૌગની વાદા કીધી તપાવારણ વાર મેદ વાર અતીચાર હ અમતર છવાનુ ૧૧ તપાવાર
૮ ચાનાચાર ૮ દરમણાચાર[ટ] ૮ ચારિવચાર ૩ પીત્રાંચાર

(3) The next portion begins

ચાલદ શ્રાવકનુ સમધ ચાણિદ્ય ગામને દ્વાર ભગવત થી માહાવીર દૂસી પણાસ ધીઠને વ્યેમસુ
સરા તારા ચાલદ વાદસા આદુ

and ends, fol 300a

એહિ માસીનુ આગમણ આરાધી મુખમં દેવનોકાગભા તે મૂખમાપતમક વિમાનદી ઈમાલબૃદ્ધિ
દરએ વિમાન હિ તાહા ૪ દન્નોપમ ઉત્કીષ્ટ આડપા તાહા ઉપના

MIXED CONTENTS ETC

(4) The next portion in cursive writing is a rendering of a canonical legend and begins

तैणि काल तैणि समद्वय चपानगरी तेनू पोल गढ़ प्रकार कूआ वाडी ते ताहा राजा कोणी

It ends, fol 301b

माहावदे (देव) खिच मोटा कोलने बखर कपञ्जसर ताहा प्रस्ता विचार चपाली आणादनी परह
मोच जसद समाप्त ॥

It is very carelessly written and has an ending similar to that of the previous portion

The above texts are chiefly of palaeographical interest

(5) Foll 302-3a contain fragments of a similar nature Foll 303b-304a are blank

(6) Fol 304b contains the names of swamis and is headed by a salutation to Hiravijaya, cf No 108 n This heading may therefore be of the same date, c 1580 A D , although both style and language suggest a later date

(7) Fol 305a contains notes of naksatras in Nagari characters

134

S. 3384 b

For description see *Sans Cat*, 7674, 17th century

Notes to *Table of Tirthankaras*

To the Table written in imperfect Sanskrit are added notes on Avadhi samsthāna, &c.
The first is called *Avadhi samsthana vitaram* and begins

१ नारकीनी अवधि चापाकारि

२ भवनपतीनी अवधि पहाकारि and ends

३ तिर्यचनी अवधि मानुषनी अवधिज्ञाना सस्थानि जाणिवी इति अवधि सस्थान विवर

Avadhi jñāna is the power possessed by supernatural beings of knowing the past or the remote. Here the power seems to be related to specific occupations

The second note is called *Seitra samicaranam* and begins

चत्ते । सविजय जबूदीप महाविदेह देवि माहि । एक रेवती । एक मरत । एव मिली जबूदीप माहि देव ३४ ॥ and ends एव सर्व मिली अडार्दीप माहि देव १७० इति देव सविचरण

The third begins मुगलीयहके ६ देव जबूदीप माहि । मुगलीएक ६ देव धातुकी यदि भुवं दिसा । continuing the description of *Ksetra* it ends हेमवत पर्वत तह नीकली दाढा नवण समुद्र माहि गर तिहा तिम उपरि २८ [तीए]

135

S. 3400 *cg*

Foll 3 (291-293a of the vol), there are no contemporary serial numerals as on the previous folios, brown paper as in the rest of the volume, $18\frac{1}{4} \times 17\frac{1}{2}$ cm, 15 lines in a page, badly written in untidy old Gujarati in several hands, St 1628 (A.D. 1572) and 1645 (A.D. 1589)

Fragments in Cursive and other scripts

There are no titles, as the matter is disconnected. The first page begins after a rudimentary diagram

श्री अर्हा साथ नम स्वत १६४५ चर्चे आखाद सदिरवी श्री गधार मध्य पडित कीर्तिचारे

The next fragment begins 13 with a 'translation' of one of the Ardha-Māgadhi stories about King Kuni of Campā

तेणि कालि तेणि समि चपा नमि नगरी वनउ ताह कोणी नामि राज जाव वनउ

The work is badly done and full of mistakes

Fol 292b begins in a different hand of a cursive type

स्वत १६२८ चर्चे चीहच शद १४ दिने श्री श्री ५ हीरावज मूरी गरमे नम श्री धरम पूज

परसादी श्री देवागरी

and other names follow. The last line runs

श्री हीरविजय मूरी गुरुभ्यो नम

The two dates St 1628 and 1645 (A.D. 1572 and 1589) correspond with the period of Hiravijaya sūri of the Tapagaccha who was a protege of Akbar (*Sans. Cat.* 7474, p. 1257b)

Fol 293a is a single page in a similar style

Specimens of cursive script of the period are rare

S. 3400 *ia*

136

Foll (330b-334 of the vol), brown paper, $18\frac{1}{4} \times 17\frac{1}{2}$ cm, written across length of page in ledger form, Old Gujarati 18th century [9 Oct 1914]

Cost records

A record of the cost or quantity of various articles and odd notes. The two right hand columns of fol 333b read

भीलामानी गोली चूरण

भीलामा

•

मीठ

•

MIXED CONTENTS, ETC

हरडे दल	०।	सीधव	०।
तल	०।	काच नवण	०।
बड़ग	०।९	जव खार	०।
वेसण	०।९	टंकण खार	०।
बावती	०।९	साजी खार	०।
सूर्ध	०।५	खारो	०।
		मूरो खार	०।
		सूचल	०।

The last page, fol 334b, contains scattered phrases and concludes with a Nagari reference to Mahāvīra and Pārvanātha

137

S. 3400 db

Foll 2 (305b-306 of vol), brown paper, 18 4×17 1 cm, 14 lines in a page, clearly written in Nagari at Baroda, the second fragment in St 1678 (A D 1622) [9 Oct 1914]

1. *Rāga Kānada*
2. *Rāga Dhanyāsi Kānadi*

Two fragments They are written in different hands, probably contemporaneous, but only the second is dated

(1) The first fragment begins, fol 305b

राग कानडड ॥ श्री जिन वाणी मुणी । तेह मनमा धरी । बडोदरे विज्ञात करणी करह ।
and ends abruptly at the bottom of the page

(2) The second fragment begins, fol 306a

राग धन्यासि कानडी ॥ लोयण कला ससि पचच आमुय । जीव जुगल पुकाहा श्रिसात आव
जिहा विजैहनद अहसु साहि वसाओ ॥ १

and ends

सवत सोल १६०८ अठोतरि सवतसरि की श्रि भवन उलास नयर बडोदरि राजपुरमाहि सकल
मूरति श्रीपास । भवीयण कुतारि ॥ १

The last words complete line 10 of the page and are followed by S. 3400e (*Sans. Cat. 6383*) The date is written in words as St 1678 (A D 1622) and in figures as 1608, the third figure being carelessly written **U** instead of **०**

The representation of **१** and **२** somewhat resembles the Panjabī practice

138

Fol 1 26 6×12 cm, 13 lines in a page, good Nagari, but in many places very faint, 18th century [JACKSON]

Fragment of *Desī* verse

The writing is so faint in places as to make any connected reading impossible. It consists of verses, apparently in *Desī* metre, divided by rubrics, such as *Raga gauda*, *Raga ramakali*?

Begins रामकली । सोमो हि जोगीयरो भावर्।

139

MSS. Guj. I8

Foll 3, 27×12 5 cm, Nagari, 17th century [COOMARASWAMY, No 4]

Caurisadandaka

A Prakrit poem by Gajasāra pupil of Dhavalacanda with a Gujarati interpretation (*jabarīha*). Also called *Vicarasattrimsikā* (see *Sans. Cat* 75, 1-2). It was composed in the pontificate of Jinahamsa of the Kharatara gaccha (A.D. 1468-1526). The text has been corrected in places. The gloss is interlinear

Begins पार्थेदेवने हमारो नमस्कार होइ नमस्कार करा मादि चोवीस तीर्थकर्णि २५ दडक कहर है १ साते नरके घरे एक दडक १ मवण्यपति अमुर ११ - corresponding to the Prakrit श्री पार्थेनाथाय नम । नमित चावीस जिसे तस्मुच्च विद्यार हेषण्यचो । दडग &c.

The tops of some of the *aksaras* have disappeared and some are illegible

Ends श्री जिनहस मुनीश्वरना राज्यविदे श्री धवलचद्र महोपाध्यायना शिष्यने गत्रमार एहो नाम जिहनउ तेणह कीधा which corresponds to the Prakrit ३७ । मिर जिनहस मुनीसर रज्जेसर धवलचद्र सीसण गत्रसारेण निहिया । ३८ ।

The writing of the gloss is different from that of the text and is probably somewhat later. Neither of the versions in the *Sans. Cat* is glossed

140

MSS. Hin D I (27)

Foll 31 (383-413 of the collection), 34×22 cm., Balbodh Nagari, A.D. 1904 [LLARO]

Bhili Ballads

Ballads sung by Makavanū Bhils with Hindi commentary in parallel followed by a typed English translation. They form part of a collection made by Rādhikārṇa with the help of others

MIXED CONTENTS, ETC

The ballads are in Bhili Gujarātī and are nine in number. The first begins—

मारो मानणिया मकवाणो गडनो राजा मानोण राज ॥
 मानोण तेहेजी राजनो मेहेजी राजा मानोण राज ॥ ॥
 मानोण वारे रे वरसानो मेहेजी होयो मानोण राज ॥
 शेरने वजारे मेहेजी रमे ॥
 गमे दूकाना मागा आवा ॥
 मानोण राज जोधा वना चूडे रे मेहेजी परखो ॥
 भामी रे चलद पाणी चाल्या ॥
 जोधा होके हे पश्चियारी हाथे जाय रे ॥

The refrain is repeated throughout at the beginning and the end of the verse

The ninth ballad ends

मनजी रे राजा चीदवू रे सोना खडी रे अज मनजी राजा ॥
 मनजी रे राजा चीदवू रे आयो आजण रे गड मनजी राजा ॥
 खडकू खडकू मेका चडे पुक्के धन वार्द तो चात धन राणी तो ॥
 माता भारी चीदवू रे केवे धन वार्द ने चात धन राणी ने ॥

The Hindi commentary on the first ballad states that there was a village named Dhoragara (Dholaka or Dholka?) in Gujarat. There a Makavānā Bhil Tehejī ruled. 'Makavānā is a Rajput clan name used by Rajputs of the lower clans' (*Bomb Gaz* ix, pt 1, 130), by Kolis and by Bhils. Captain Kelly in his account of Mahi Kanthā (*Bomb Sel* n s xii 18) says that Makwana is a patronymic used by Kolis, who descend from Rajputs intermarried with aborigines. Here it is used by pre-Aryan rājās (perhaps aboriginal) who intermarried with Rajputs. Many Makwanas were converted to Islam (*Bomb Gaz* ix, pt 11, 65-66). This ballad is of particular interest to anthropologists, as it is based on the fact that a Bhil *rāni* was wedded without *curā*, the bangles of ivory denoting *saubhagya* or non-widowhood among the Rajputs.

The last ballad, that of Manaji, a Paramāra Bhil of Dhar (Malwa), is the longest and is interrupted by a prose passage, where the narrator had forgotten the verses.

These ballads are a valuable addition to the scanty sources available for Gujarātī Bhili.

Rajasthani influence, but as three or four of the authors are Gujarati, the MS is included here

I Fol 11a An unnamed fragment

Ends, 1 3 नेचनदरसचद्रमा रे । सबत् श्री जिनपास कु^o गुरुदासु भावै जपे रे । पूरी मननी
आ[स] सु^o । १९६ । इति सपूर्णं

The chronogram reads St 1692 (1636) and the author is Gurudāsa (see No 63)

II Fol 11a, 1 4 *Gaya Sukumāla caritra*, another more complete copy of *Gaya-sukumalacaritra* (see No 91) written at Cambay by Nanha sūri, pupil of Bhāvadeva sūri (sic) This is the Nanna sūri, pupil of Sāvadeva sūri, who wrote the commentary on Dharmadasa's *Upadeśamāla*, AD 1487

Begins सोरह्नि देस वपाली यह सहिलडीए देवहत्तली नवेस
द्वारिका नरी अतिभली सहिलडीए समरथ कृष्ण नरेस

Ends श्री कोरडगङ्क राजीयो श्री भावदेवमूरि
तामु सीस नन्दमूरि भसै मनि आनदमूरि । १० ।
सबत् १५५७ पभाद्व माहि
धर्महरा पास पसराड से रचो उच्चाह ॥ ११ ॥
इति सपूर्णं

In JGK 1 96 the date is given as St 1558 (corrected from 1548), here 1551 (AD 1495) The correct name of Nanna sūri's guru, Sāvadeva sūri, is said to derive from Sarvadeva

III Fol 12a, 1 6 Begins तू स्याला तू स्यालावै जीयहै । तू स्याला २ वे जीयहै,

Ends तजि पढ़ह परमाद विधि सुप निजार करझ स्यालावै
धर्म सुकल धरि धानु अनुपम । लहि निज केवलनालावै । ४० ।

This poem is an early example of Hindi, as shown by the masc sg ending -*ū*, and pl -*e*, the form *jīyade* for *jīyade*, the double enlargement *-ata* *voc* *āre*, and the short -*i* for the absolute-imperative

IV Fol 13a, 1 7 Begins

चांधूर उ कहि हो । धूमत माल हो जी
मवै विलासला हो । यिह मत वाणहो जी

Ends इति वारह मावना अउधू सज्जार मपूर्ण । in twelve verses

Sakalacandra (JGK 1 280) Jayasoma (id 11 126) and others have also written *sahujas* on this subject

MIXED CONTENTS, ETC

V Fol 14a, 1 1 *Sri Naravādi sajhāya* by Hirānanda,

Begins उच्चाधेन[म]ज्ञारि कहियो स्तामी चीरजिणो

Ends भणिए हीरानद सति करो । २१ ।

The first word is a contraction for उच्चाधयन

VI Fol 14b, 1 4 *Adi Jina stavaṇam* by Sahajasundara, pupil of Ratnasamudra, cf JGK iii 563, No 4 *Adinātha śatruñjaya stavaṇa*

Begins वलू ॥ सथल सुहकर २ सुमति दातार

Ends जिण सगुणमदिर सहजमुदर भणी बयन सुह करो । २० ।

The date of another *sajhāya* by this author is St 1570 (1514), JGK 1 120

VII Fol 15a, 1 10 *Tamāsū sijhāt* A polemic in fifteen verses against tobacco The language is Rajasthani verging on Hindi

Begins प्रीत्य से ती बोनवे प्रमदा गुणवी जाल । नोरा लाल ।

VIII Fol 15b, 1 8 A *stavaṇam* of Rajasthani type in twenty-four verses

IX Fol 16a, 1 13 *Silagītam* in twelve verses The language is Braja bhāsā

X Fol 16b, 1 10 *Silagītam* in twelve verses by Ajitadeva sūri The language is Rajasthani

Ends इम जपे रे अग्नितदेवसूरि कि । मुखु ० । १२ । इति सीलगीत सपूर्ण ।

The first words should be read इम जपे रे. The *Samakti sīla samvāda rasa*, St 1610 (1554), JGK iii 675, may be a fuller form of the same work

XI Fol 17a 1 3 *Nema Rajaniati sijhāt* or the story of Nemakumāra and Rajamati in fifteen stanzas by Padmacanda muni

XII Fol 17b, 1 2 A poem on the Pañcamahāvrata by Brahma in eight verses

XIII Fol 17b, 1 8 A *sajhaya* in thirteen verses

XIV Fol 18a 1 1 A *sadhuwandanā* or salutation to monks in twelve verses

XV Fol 18a, 1 11 *Sijhāya* in five verses

XVI Fol 18b, 1 4 *Vairagyagītam* by Māla in five verses

XVII Fol 18b 1 9 *Bhamarāgītam* by Māla, pupil of Paramānanda, in nineteen verses

Begins बाडी फूली अतिभली मन भमरा रे । देपि न कीजै सोस । रग मन भमरा रे

Ends लहीयह परमानद जो भ० । सीप कहै कवि माल र० । १० ।

XVIII Fol 19a 1 8 *Stavaṇam* in five verses Braja bhāsā

XIX Fol 19a, 1 11 *Mahatirastavaṇa* in twenty-eight quatrains of which only twenty three and part of the twenty fourth now remain Fol 20, which is now missing contained the remaining quatrains and twenty-seven verses of *Srisapta-bhavacandra*[*pra*]bhustavaṇa as noted by A G Shirreff

APPENDIX

the even *pādas*. The foot is composed of six time-units, which may be grouped in any combination (from one to three, so long as a heavy syllable is not preceded by a lighter syllable at the beginning of a word), the catalectic foot consisting of four units followed by a two-unit rest. The foot is never monosyllabic. The catalectic foot of the odd *pādas* is a trochee and the acatalectic foot of the even *pādas* almost invariably ends in a cretic (amphimacer).

Normally the foot terminates with the word (as in Dravidian verse), but exceptions frequently occur and give variety to the verse. There is a discernible pattern of a rhythm produced by 2-2 units in dissyllables at the end of the odd *pādas* and by 2-1-3 units in trisyllables at the end of the even *pādas*.

The scansion is influenced by the *normal* pronunciation rather than by the spelling, so the first couplet, the refrain, or *telā*, which sets the metre of the poem, might be written

ज ज | रुरुरु | ज | ज ज - || ज ज | ज ज ज | ज ज |
 पूजु । गणपतिना । पाए ॥ पूजु । अविकानि । पावडी । रे
 ज ज | रुरुरुरु | ज ज - || ज ज | रुरुरुरु | ज ज |
 सिवो । सलखनपुरि । राए ॥ माया । करजो मुज । पावडी । रे¹

It is clear, then, that quantity, both natural and positional, is considered, but may be disregarded, when not in a prominent position, as, for example, in morphemic suffixes, which are patently not part of the stem.

Orthography is irregular in both manuscripts, but they have their own peculiarities. A is antipathetic to -y- and at first uses -o for the -yo of the past participle, -ia for -iyā, &c. It uses t for both long and short z and prefers u to u. Cerebral l is rarer than in B. Single consonants are preferred to double—ridha and ridhdha are found in contrast with B's rddha. The *desi* word is preferred to the Sanskrit word.

B prefers -y- and even uses it unnecessarily, as in syam. It uses z for both long and short, and is freer than A with both u and l. Double nn and tt occur even when etymologically incorrect. A tends in the other direction.

Both manuscripts confuse s and s and s occurs only before t. These differences are not ordinarily shown in the variae lectiones, but traces of them may be seen in the edited text which has not aimed at absolute uniformity, but follows, in the main, the text of A. Change in the position of words is not, as a rule, noted.

A refers to No. 129, B to No. 130 of the Catalogue.

¹ Or alternatively

ज ज र | रुरुरुरु | ज ज र || ज ज र | रुरुरुरु | ज ज र ||
 J J J J

both with the triple time, which is apparently at the root of the Sanskrit metrical foot.

The Fall of Pāvāgadha

चापानेर ने पावाघटमा कालका माताना कोपथी पावाघटनु राज्य बादशाहे लोधु तेनो गर्वो

पुजु गणपतीना पाए
सेवी सलखनपुरी राए
चतुरदेश चापानेर
कीधो तरणानो मेर
शोवराड्यु बधु शेर
कीधी बृक्षनी चोङ्क चोमेर
नदी परवत ने पाहाल
जीवा जोत तणु जे जाए
पावाघटनो यरताप
आद गकित अपार
यताइ रावल प्रचड
जैना देशमा नही दड
नवरातर कैरो दन
माए विचार्यु मन
भगङ्क मानीशो गाय
धृत्कार दैर शाय
सज्जा सोङ्क सलगार
हृष्ट भोती केरा हार
तेमा कालकाजी मात
वांगी वेदवीच्यात
रणाटे रोहणीनु रुप
भुर भामणी ने भ्रुप
ठडा जीवा धर गाए

पुञ्ज अविकानी पावडी रे
मआ करजो मुज भावडी रे ॥ १ ॥
दसे करणानीधी कालीका रे
एवी बड्कीधी बालीका रे ॥ २ ॥
पवनपाणी पेदा करे रे
परम धान धरणी धरे रे ॥ ३ ॥
मही मडल ने भानवी रे
देव रुषी ने दानवी रे ॥ ४ ॥
देव जली चासो घसे रे
धरम लोकथी घसे रे ॥ ५ ॥
धरमराज करे धली रे
क्रीया बालीकानी क्षे पथी रे ॥ ६ ॥
हुने घोसठ जोगणी रे
मावठ भगवाने भोगणी रे ॥ ७ ॥
गरबै रमे सङ्ग गामनी रे
नीत नाराजणी नामनी रे ॥ ८ ॥
चरणा चौली ने चुद्धी रे
फरफरे सङ्ग फूद्धी रे ॥ ९ ॥
गरबै रमवाले आवीया रे
रुप नवणरवी नावीया रे ॥ १० ॥
ददी रतनावली रापोका रे
मुख सागर्ली सारका रे ॥ ११ ॥
जुमती करे हि जोहना रे

॥ B शब्दपुरि राय भय ॥ A तहल ॥ A रात्रु B महिर ॥ A कीधो वगानो
पधरम धान धरली धरेरे ॥ B कीधा वृषान्न वृष वाह धर्म धानमा धरे ॥ with म scored out
in the space between the brackets ॥ A पाहाट B झाट ॥ A जीवाजे B जीवा
चोम नी, न पार for जे जाए ॥ B जाय ॥ A पहाट B om ही ॥ A दीन B दिन
॥ A मन माह भय भागोमि ॥ A गाए ॥ B बहु परयर धाय ॥ A मत्रा B सोङ्क शुगार
॥ B किर ॥ A बीचात ॥ B मुरि प्रदाती मारिका

APPENDIX

सुखे मधुराशं गाए
 ए प्रकारना हि एवं
 उग्यो आमंद कंद
 जिवी दीजली आकाश
 चेके कमुरी वराश
 जारी कोटी उग्या भाल
 सुखे शां कर्व वखांल
 यर्तं पतारने बांण
 वाग्यु भोहतांण चांल
 सुध तुध भूलो सरद
 सुकी भंज केरो गरव
 गरवे कालकाजी गावे
 सोभा स्वरग केरी थाय
 शोभी रही चधो स्थ
 थर्द मुप्प केरी चृष्ट
 आवां उमीया ने ईश
 जुगतंवा जुगदीश
 भणी भमाजी विद
 वाणी वखाणे हे विद
 देव तेतरीस कोड
 छप्प रह्या करजोड
 महामुजा मधरात
 रह्या काळकाजी भात
 पतार्द रावकनुं पाप

हाथे से हि अंबोडला रे ॥ १२ ॥
 खाते खेल करे न खामीओ रे
 हार जीत ले हामीओ रे ॥ १३ ॥
 चोखटमां घमकती रे
 गाजे घुघरीओ घमती रे ॥ १४ ॥
 कोटी शशीमुख कामनी रे
 भजे भांती एकी भामनी रे ॥ १५ ॥
 काली जोवाने कारणे रे
 धीरज न रही धारणे रे ॥ १६ ॥
 कालो धिह्नो ताहां थद रह्यो रे
 लवण हीयो ते नव रह्यो रे ॥ १७ ॥
 तैनी लीला ते सी कहं रे
 लवण जोतामां शां लजं रे ॥ १८ ॥
 वाजां देवकरां वाजीआं रे
 संकट सेवकरां भागीआं रे ॥ १९ ॥
 काली जोवाने कारणे रे
 चीप्पु जाए एने वारणे रे ॥ २० ॥
 नारद नाचि हि नरतमां रे
 शोभा सनकादीक वरतामां रे ॥ २१ ॥
 इंद्र जातारे हि आरती रे
 भाव देखाडो भावथी रे ॥ २२ ॥
 मंदीर गव्या सी माजनी रे
 मुरदेव केरी सामनी रे ॥ २३ ॥
 कामे लीधो हि कैडलो रे

१२१ B माधूर्य corrected from मधूर्य, वेल, om. गाए, च्ये १२२ A हे भेद corr. from हे हेद B हे भेद
 A om. न १२३ B आकाश चमके चोखटमां चती रे १२४ B वे' को', घुघरी घमकती रे १२५ A कोटे,
 शीशी, भोमनी रे १२६ A शो B शा १२७ नाह १२८ B रही १२९ B सुं
 १२७ A शोभा B अष्ट १२८ B वृष्टि corr. from १२९ ची १२१ वर्ती १२२ अष्ट १२३ अगदीश,
 जाय मने १२९ B नहासुख विद, त्रृत्य १२५ A १२३ वर्ती १२४ अष्ट १२५ विद
 कोटी (three dashes) चीश, देखाडे १२६ A रह्या १२४ मानवी रे १२६ काळ०

APPENDIX

चंचा एकली के आप
योति घयां है प्रसन्न
देवीए दीधुं दरशन
हैते ज्ञालो है हाथ
सामा आवो मुज साथ
शक्तिए दीधो आप
पाचे मल्ला ताहरां पाप
कीधो कालीकाए कोप
आये घया है अलोप
मुवो सहिव मुलतान
महीयती मुकावी मान
चद्दी कीधी जइ आच
पुरा वर्ष चीत्या पाच
जुट्या नवाए मां नीर
धारण नव रही धीर
सालो सियरो सरदार
जुठो कीधो है जुहार
पठाण पादशाह शुं भीत
पताइ रावक्ली रीध
मारण संचा जे मेहङ्क
भुमीए करायो है भेङ्क
जुध कीधुं चति जोर
घयु अधार घोर
प्रीक्षी पताइए पेर
घया वेरी आवा घेर
हैदे संगये रेग

“^{१०} A पतर आय है रे “^{१०} B देवी घया, मान्य माय “^{१०} B मारं “^{१०} B “बी तु
आप है रे “^{१०} B देवी घया, मान्य माय “^{१०} B भन घाप है “^{१०} B शक्तिए आपो “^{१०} B पावापट
ताहारो रे “^{१०} B देवी घयो “^{१०} B योति “^{१०} A माहिवरसुन् B ग्राह मुन
“^{१०} B महीयना, घटने “^{१०} A आद कीपु है B दुष जोरयी “^{१०} A वर्ष घदा, घटया तेतु
“^{१०} B नवालो A घन (cont from घने) “^{१०} B रही नहि “^{१०} B मात्रो सिपरो “^{१०} A om है
B बुद्ध बिट्नो “^{१०} A पतर, रीध B घट A घायु (आदो) B मधानो A देश “^{१०} B मोमि-
यापि “^{१०} A मनतान B मेर “^{१०} B घयो घधकार, घटामा वेरी “^{१०} A दाढ़ी पतर

APPENDIX

मोती मण दशवीश
 नवसे नवाणुं नार
 मारी नाखी दरवार .
 पुत्र पाटोदर पाच
 अद्की दीधी क्वे आच
 सामद सोळे हजार
 एवी अपरमपार
 देहवट थयो दरवार
 भयां भूपत भंडार
 थयो अती उतपात
 भयुं खपर श्रीमात
 गयो सकतीने शरण
 कथनी संभक्तावी करण
 पराकम तारं क्षे प्रौढ
 मती थद मारी मूढ
 मारै आप्युं वरदान
 घज विकुटे वैमान
 थयो सुरो सरदार
 सामद सोळे हजार
 उतपत कालीकानी एह
 करे नारायणी नेह
 अष्ट सीध नवे नीध
 राखे ते घेर रीध
 घणी लक्ष्मी घर मुत्र

^{37a} B हृदय माहि कीध

^{40a} B सामत, महमा

^{41a} A उत्पात B सङ्ग

^{42b} B कथन संभक्तावा,

मने लपट न सा०

corr from घापियो

^{47a} B उतपत्त

^{38a} B नारी

^{40b} B अपार न पार

^{42b} B नदी विहवा लागी लोही०

^{43a} B मरए A दीधु क्षे,

अनामे करीने वापीया रे

corr from घापियो

^{47b} A नारायणी

भुडे भरडावी नाखीयां रे ॥ ३७ ॥
 रुडी रदावळी राणीयो रे
 ज्वोवमवंती नव जाणीयो रे ॥ ३८ ॥
 रणमा तेर गदोळीया रे
 चाचडवट करी चोळीया रे ॥ ३९ ॥
 मारी नाख्या महमा वडी रे
 कीधी श्वमर तलावडी रे ॥ ४० ॥
 हक्की घोडा सरव लूटीया रे
 खजाना सर्व खूटीया रे ॥ ४१ ॥
 सौ रहुं क्षे जोर्ने रे
 नदी भराणी क्षे लोहीनी रे ॥ ४२ ॥
 पावाघड केरो राजीश्ची रे
 लपट मनमा नव खाजीयो रे ॥ ४३ ॥
 पुरो भनकेरी कामना रे
 नव ओळखा वळे कामना रे ॥ ४४ ॥
 अतुक्पा करी वापीयो रे
 सुखसागरमा आपीयो रे ॥ ४५ ॥
 नरपती तेने नडो रे
 पुथवी याडी योते पड्हो रे ॥ ४६ ॥
 गाय शीखे ने सामळे रे
 सुखसागर सफल फळे रे ॥ ४७ ॥
 पामे पदारथ याचमा रे
 ना आवि ऊनी आचमा रे ॥ ४८ ॥
 कोटी करावे कारणा रे

^{39a} B पाटोदर

^{41a} B देहवट,

हाथी, सर्व

^{44a} B adds पछी after गयो,

शक्तिने सर्व

^{44b} B om क्षे

^{45b} A omits this line, giving its

corr from घापियो

^{46a} B नृप म्लेच्छ सामि अडयो रे

^{46b} B मार्या सोळे हजार सामत

^{48a} A श्रीध B सिद, निद

वाद्यीचा पामे के पुत्र
मुरख कवीता थाय
भावट भव केरी जाय
बधीर पामे जे करण
चाले खोडा ते चरण
रोगी जनना जाय रोग
पामे भवता ते भोग
सामङ्ग भट श्रीगोड
गाय गरवो करजाड
गरवो शीखे नरनार
जे जे बोलो वारवार

प्रीति बधावे पारणा रे ॥ ४८ ॥
रीध्य पामे रक राजीया रे
गुण सागरमा गाजीया रे ॥ ४० ॥
माता थाय ते मादला रे
आखे देखे ते आधङ्गा रे ॥ ४१ ॥
मुख सागरनी सारका रे
कीरपा करे मात कालीका रे ॥ ४२ ॥
पीता परसोतमजी तणो रे
जश महीमा वाधे घणो रे ॥ ४३ ॥
कीरपा कालीकानी हे घणी रे
सेवो सलखनपुर राणी रे ॥ ४४ ॥

^{५०२} B लिवाय पुरो तला वारणा रे ^{५०३} B बधा, सुभ for हे, adds हे after ०वे ^{५०४} B थाय मुख्य
कविराय, च्छदे थाय रक ^{५०५} B वे कर्ण, आखे देखे घही आधङ्गा ^{५०६} B खोडा चाले वे चरण,
माता मटाडे हे पागङ्गा ^{५०७} B सारिका ^{५०८} B भावता ^{५०९} B माता पावा तणी रे

S. 2049 a, b, d

I25 A

For description see Sans. Cat. 3001, 3043, 3039, 17th and 18th centuries

I *Jyotiśasāroddhāra*

A Jaina work on astrology by Harsakuti sūri in Sanskrit and Prakrit with some scattered phrases in Gujarati, e.g. fol. 13, 1 2 वालकन्द । पहिली अब थवावला कड मुहर्त्त ४
Eggeling dates the MS c. 1600. It was written at Bāvalli-grāma or Bavla (Vāpīpalli) in the Ahmadabad district

II Gloss on the *Athārva-naksatraphala*

Eggeling regards the MS. as a whole, as the pagination is consecutive. But there are two separate works. The first nine folios are in 210 Sanskrit slokas divided by sections under the names of the first ten signs of the Zodiac. The work is incomplete and does not refer to the *naksatras*. A title might be composed from the first *sloka* (see Sans. Cat. 3043)—*Śaniscara-dtādaśarāśi rkṣamalā*, referring to the *Sankranti* of Saturn

Even the remaining twenty-one folios, containing Sanskrit *slokas* with Gujarati *piṭas*, do not begin with *naksatras*. They are at first arranged under *Budha rāśi*, which apparently mean the zodiacal signs relating to the planetary *sankrānti*. The MS. is imperfect, commencing with the *Tula rāśi* (seventh sign) and the Samvat year 1670, and ending with the *Mina rāśi* (twelfth sign) and the year 1688, fol. 15b

SCIENCE

fol 10a सोधा । स्तोक पीडा नरपति भय लापज्जसिर । डाढपड वैराट समर एटलिइ देस ऊ[प]द्रव्य (sic) ऊपजाविइ । गढ रिणथभोर । चिन्नोढ महतविडवर । पीडा कलेश असुप । सर्वच पीहा करिष्यति ॥ इति तुलाराशि बुध उद्दितफल समाप्त ॥ सवत् १६७० वर्षे

fol 15b, 1 7 माहोमाहि वामू बढगि जल शोपाशि दात मोती मोधा थाशि पानकेलीवाडी एटलावाना चणसप्ति सही ॥ इति मकर (read भीन) राशि बुध उद्दितफल समाप्त ॥ सवत् १६८८ वर्षे
The MS continues with events to occur under the twenty-seven naksatras (given as 28 in the colophon)

अथ-बुध २७ सातवीस नवचक्षल लिपित शुभ । शु बुध अस्तागत दिन १३ तम्या फल

The years are discontinued after Samvat 1699 (misread by the scribe as 16109). The date of the colophon 1688 is taken from the zodiacal part of the MS, and the colophon itself with the name of the original scribe Bhaṭṭa Gokula probably also belongs there. The orthography of the present text and the style of writing suggest a date not earlier than the 18th century.

Place-names are exceptionally numerous and there are names of commodities, including useful plants, fruits, and grains. The work resembles a combined weather report and commercial bulletin.

The title should be *Budha satavisa-naksatra phala*, but for convenience of reference Eggeling's title has been retained for both works.

III Gloss on the *Bhuvanadipika*

A treatise on planetary influences by Padmaprabhu sūri with interlinear Gujarati gloss

Begins श्री गुरुवे नम श्रीपार्वनाथाय नम सारस्वत नमस्कार करीने तेज केसउ छइ अधकारपह छइ ॥

Ends प्रस्त कह्या ९ यह भार भावन जेहनइ प्रकाशवे करीने ए शास्त्र कहिउ जगना भाव प्रकाशवा भणी श्री पद्मसूरि कीधउ ॥

followed by lists of naksatras and rasis

RAJASTHANI MANUSCRIPTS

CONCORDANCE OF NUMBERS

<i>Buhler Coll</i>	<i>Cat</i>	<i>Sanskrit Coll</i>	<i>Cat</i>
	10	S 1354b	7
91		1399	11
			12
<i>Rajasthani Coll</i>	<i>Cat</i>	<i>Cat</i>	
Raj 1	4	1565	1
2	6	1571a	5
3	8	1609a	2
4	9	2358a	13
5	3	3315	14
		3400ge	

INTRODUCTION

IN 1899, when Dr. Blumhardt wrote the catalogues of the India Office Library Hindi and Panjabī manuscripts, and of the Hindustani manuscripts in the British Museum, it was the fashion to consider Marwari and all other languages of Rajasthan as dialects of Hindi. Kellogg, for instance, in his *Grammar of the Hindi Language*, written in 1875, includes them in his survey; Beames, in his famous *Comparative Grammar* (1872), even uses such phrases as 'the Hindi with its subsidiary forms, Gujarati and Panjabī', and 'Gujarati, separated from the rest of Hindustan proper, has retained . . . forms which have died out from the mother-speech' (vol. 1, pp. 120-1). It is therefore not a matter of surprise that in the British Museum Catalogue not only do we find Marwari manuscripts classed under Hindi, but even an old Gujarati poem, BMC, No. 6, which is recorded as Nos. 108, 109 in the Catalogue of Gujarati manuscripts above, is included. Grierson classed the Rajputana group of languages under the general term Rajasthani, the word here adopted.

The difficulties of classification were so great as to induce Tessitori to include Old Gujarati not indeed in the Hindi group, but in a group which he called Old Western Rajasthani, and on which he wrote the still standard grammar in the *Indian Antiquary*. Later in his catalogues and editions of old Rajasthani manuscripts (*Bibliotheca Indica*, N.S., 1409, 1412, 1413, &c.) he made it clear that the Rajputanis used no less than three languages as their literary vehicles—Old Gujarati (Old Western Rajasthani), Pingala (Old Braj), and Dingala, the ballad language. These are all used according to the necessities of the author, just as the Gujaratis at one period wrote either in Gujarati or in Hindi—the comparatively modern poet Dayarāma wrote copiously in Hindi—and as the southern poets wrote indifferently in Telugu or Kannada (Kanarese). The Rajputanis have now abandoned the use of Gujarati, and write in their own idiom or in Hindi, and it is often impossible to decide whether a particular work is written in Rajasthani or in Hindi with Rajasthani corruptions. In earlier times the dialect used is often called a mixture of Gujarati and Hindi or of Gujarati and Marwari. In this catalogue the language is termed Rajasthani if it is clearly Dingala or if the Rajasthani element is stronger than the Gujarati. It has been considered convenient to leave the term Hindi to the varieties Braj, Āvadhi, &c., and to include abnormal varieties in the Rajasthani group if there is any indication of Rajputani origin on geographical, orthographical, grammatical, or other such grounds.

But there remains a large degree of arbitrariness in the classification, and although some advance has been made since the publication of the British Museum Catalogue of Hindi and Panjabī manuscripts which included Nepali, Rajasthani, Old Gujarati, and Kanaūji, no finality has yet been reached.

BARDIC AND JAINA LITERATURE

S. 157Ia

I

Foll 17, 24 2×10 8 cm, 13 lines in a page about 19 cm long, Jaina Nagari script, dated at Barejā, 5 Phalgunā sudi, Samvat 1735 (A.D. 1679) [COLEBROOKE]

Sri Prthirāja veli or Veli Krisana Rukamani-ri (A)

The full title of this poem is *Veli Krisana Rukamani-ri* by Rathoda Raja Prthirāja of Bikaner. It concerns the courtship and marriage of Krisna and Rukmini and is written in Dingala or Old Western Marwari. It is accompanied by a marginal commentary in Sanskrit (described in *Sans Cat* 7100 where, however, the name of the poem is misread *Prthirājāvali* and is mistaken for a *stotra* of Hari). Occasional inter-linear glosses in Old Gujarati are carried later into the margins replacing the Sanskrit (Guj Cat, No 117).

Begins after the Jaina diagram ओँ नम

परमेसर प्रलवि प्रलवि सरसति पिण । सदगुरु प्रलवि विणे ततसार ।
 मगलस्थ्य गारजि माहव । चारसु एही मगलाचार ॥ १ ॥
 आरभ मह कीओ जेण उपाआ । गावल गुणनिधि झ निगुण ।
 किरि कठचीचपूतली निजकरि । चितरि लागी दिविल ॥ २ ॥
 कमलापति दणी कहेवा कीरति । आदर करेजो आदरति ।
 जासै वाद मडीओ धीपण । वामहील वानेसरी ॥ ३ ॥

The words are divided by a small vertical line between the top edges of the *akṣaras*. This is wanting after एही and वाद. The *tashdid* over की appears to make the *akṣara* किय as in other texts. As the provenance of this text is Barejā near Ahmadabad, it is not surprising that the Gujarati spellings *i*, *e*, and *ai* for *āi*, and *o*, *au* for *āu* are preferred.

Ends after 300 verses on fol 17, 1 12

तूतणा आने तूतणी ताणा ची ॥ केसव कहि कुल सकै कम ॥
 भली ताइ प्रसाद मारयी । मुडी ताइ माहरो भम ॥ १ ॥
 रमता अगदीसरतणी रहसि रस ॥ मिथ्या वयत न तस महे ।
 सरसर इयमणितली महधारे ॥ कहीया मु मे तुम्हा कहे ॥ २ ॥
 इय नयणगुणतणा इयमणी । फटिस मामरयीक कुल ॥
 आइ जालीया तिसा मे जपोया । गोविद राली तणा गुल ॥ ३ ॥

BARDIC AND JAINA LITERATURE

Colophon

वसु शिवनयनरसशशि १६३८ वहरि ॥ विजय दसमिरमिरिय वरणोत ।
 किसनहृपमिली वेलि कलपतरु ॥ कीकमधज कल्याणउत ॥ ४ ॥
 कवित्र ॥ वेद बीज जल वयण । सुकवि जड मडीसधर ।
 पत्र दूहा गुण पुहयवास भोली लिपमीवर ।
 पसरी दीप प्रदीप अधिक गहरीयाडवर ।
 मनसुधि जे जाणति ॥ ऊव फल पामद अवर ॥
 विसतार कीध जुगि रवि मल धणी । किसन कहणहार धन ।
 अमृतवेलि पीथल अवल ॥ तद रोपी कल्याण तन ॥ ३०४ ॥

इति श्री पृथीराज वेलि समाप्ता ॥

A rubric follows as in *Sans Cat* 7100, with the date of the copy. After verse [30]3 the words are not shown separated in the MS

The poem was published in a critical edition from eight MSS by Dr L. P. Tessitori in *Bibl Ind* NS 1423, A.D. 1919, under the title of *Veli Krisana Rukamanu-ri Rathora rāja Prithi Rāja ni kahi*, and is a most important Old Marwari text. Commentaries exist in three languages Sanskrit, Old Gujarati, and Dhūdhāpī or Eastern Rājasthānī. Tessitori's MS U has the Skt *titikā Subodhamālījī* composed by Sāranga vācaka, pupil of Padmasundara. This commentary also occurs in the two MSS Nos 1405-6 in Bhandarkar's Search for MSS 1884-7, where the work is called *Sri rukminikeli* (sic).

The date of composition of our MS St 1638 in numerical words वसु शिवनयन रस प्राप्ति disagrees with that of all other texts, which read St 1637 अचल गुण अग ससी. The oldest MS B (St 1673) has no colophon, but the next oldest M (St 1676) has it, although with slightly distorted readings.

Over twenty MSS of this poem are mentioned in *The Catalogue of Rajasthan Manuscripts*, Bikaner, 1947.

2

S. 2358 a

Foll. 47, 24 8×10 8 cm, 5 lines in a page, 19 7 cm long, clear Jaina Nagari, 18th century, written at Bhuj (Kacch) [GAIKWAR]

Sri Veli or Veli Krisana Rukamanu-ri (B)

Also called the *Prithirāja veli* or the *Veli Krisana Rukamanu-ri*, another copy of the foregoing. The poem is accompanied by an interlinear glossary (Guj Cat, No 118)

Begins नमो विद्वच्छिदे ॥

परमेसर प्रणमि प्रणमि सरसति पुण । सदगुरु प्रणमि विष्णुहे तत्सार ।
 मगलरूप गाइजर माधव । चारि सु एही मगलाचार ॥ १ ॥
 आरम भद्र कीयउ जैश कपथउ । गावण गुणनिधि झ निगुण ।
 किरि कठचीचपूतली निजकरि । चीतारह लागी चिचण ॥ २ ॥
 कमलापतितणी कहेवा कोरति । आदरकरे जु आदरी ।
 जाणे वाद माडीयउ जीपण वागहीण वागेसरी ॥ ३ ॥

The words are carefully divided by small vertical lines

Ends after 300 verses on fol 47a 1 2

तूतणा अनह तूतणीतणा ची । केसव कुण कहिसकर कम ।
 भलउ ताइपरसाद भारती । भुडउ ताह माहरउ भम ॥ ३०१ ॥
 रमता जगदीसर तणउ रहमि रम । मिथ्यावदण न तामु महे ।
 सरसद रूपमिण तली महचरी । कहिवा भू भद्र तेम कहे ॥ ३०२ ॥
 रूप लपण गुण तणा रूपमिणी । कहिवा सामरथीक कुण ।
 जासीया जिसा तिसा भद्र जयीया । गोविदराणी तणा गुण ॥ ३०३ ॥

COLOPHON

वरसि अचल गुण अग ससि सदति । तबीयउ जस करि श्री भरतार ।
 करि श्रवणे दिनरति कठकरि । पामह श्रीफल भगति आपार ॥ ३०४ ॥

इति श्रीवेलि समाप्ता ॥

The lines dividing the words are occasionally omitted

In the left hand margin are two extra verses almost identical with the two final
 verses of the preceding (No 1) giving the date as तासु त्रिनायाना रासा ससि (1638)
 instead of अचल गुण अग ससि (1637) They run

वसु शिवनयनरसगणि वच्छर । विजय दशमे रविरिष्य वरणोत ।
 किसमनस्कमिणी वेल कलपतरु । कीकमधन्न कनियालठत ॥ ३०४ ॥
 वेद बीज जल वदण । मुकवि जट महीसधर ।
 पचद्वहा गुण पुरुप(य) । वास मोगी लिपमीवर ।
 एमरी दीप प्रदीप । चधिक गुरुरी आदधर ।
 मनमुध जे जालति । उष पलन पामह च्छर
 विसतार कोध चुग रवि मन । धली किसम कहलहार धन ।
 अमृतवेनि पीपैन [चधन] । ते रोपी कनियाल तन ॥ ३०६ ॥

Pithala is the Rajasthani form of Pithvi (राजा) the author of the 1st

MSS. Raj. 5

Foll 9, 17 8-34 3×21.6 cm ; text in Gujarati cursive with Gujarati and English transcriptions and translations, A.D. 1929 [MASTER]

Two *Gunagāna*

Two panegyrics (*gunagāna*) recited by a Rajput bard and recorded in a village in Khedā (Kaira) district, Bombay, in 1929. The name of the reciter is Dādābhāī Kesarabhāī Cārana and of the village Cāramā under Antroli. The *gunagāna* is obviously built up on a panegyric recited in Company days, which in its turn was an adaptation of a panegyric to some Mughal official

1 Fol 3 कावल मकरान खोरासान झपे राज कीनो
 अलवर इरान लीनो तेसो तप तेरो हे
 हजुरही बादुर मे आदुर जुलम जोर
 तोपनसे धोर दोर दारून कुल डेरो हे
 सात ही बीलातन मे पुक्कमाछ हातन मे
 बातन मे घनो तेज कुपनी मे हेडो हे

2 Fol 4 च्याक वी पेराना भेद आनत कुराना सबी
 सखन बचीस कला बहोतेरी समा जाझ
 कायदाकी कलमसे पुर अलमी अकुर पास
 इनमी इनोपनद गरीब नवाजाझ
 अदालत कोरटा हाल चालत हो नेकीचाल
 फिरतना फाल कुपनी सुरतकी मा जाझ
 बुद्धि के जहाज आज झदय राम[ड]धी जेम
 नाम के प्रणाम वधी देशनको राजा हो

The language is mixed and, as the verses are clearly of Rajput origin, may be classed as Rajasthani. There are indeed 'Hindi' forms which are also used in Rajasthani, *lino* and *dino* are found in Palanpur-Rajasthani, *dini* in Bhattiani-Punjabi, and the oblique plural *-ana* in Bundeli-Hindi (LSI ix 11 106, ix 1 740 and 92, 416)

MSS. Raj. I

Foll 26, 26 6×12 cm, 9 lines in a page, 20.4 cm long, dated Pañi, Wednesday, 15 Chaitra-sudi, Samvat 1877 (A.D. 1821) [COOMARASWAMI, No. 60]

BARDIC AND JAINA LITERATURE

Mangalakalasa cāupai

A Svetāmbara Jaina poem on the story of Mangala-kalasa, the son of Dhanadatta Sētha, a devout Jaina banker, and his wife Satyabhāmā. By Muni Jivanasimha

Begins दोहरा ॥ परामवि सीमिधर । प्रमुप विहरमान जिनराज ।

तिमरविदारण अधहरण । सेवा आनन्द यद ॥ १ ॥
 चौबीसह जिलपद नमा । नमी सयल गणधार ।
 श्रीसुह गुहने पणम कर । मार्गे बुधि विवार ॥ २ ॥
 श्रीसरस्वति बलवलि नमा । देहि बुध मुहिमाय ।
 पच प्रमिष्ट सिमरो सदा । मुम भतिके वरदाय ॥ ३ ॥
 महाबली जग कर्म छह । सुप दुप कर्म सहार ।
 सामल बैथि कान धर । जपो कथा बनार ॥ ४ ॥

The poem is dated 10 Asvina-sudi, Samvat 1778 (A.D. 1722), in verse 6 of the last *dhāla* (fol. 26a, 1 3)

Gujarati versions of the story, dated Samvat 1525 and 1649, are described in Guj. Cat. (Nos. 97, 98)

Ends तामु सीस जीवल भरीजी चउविह सधने धार
 धिमजो सकल माया करीजी बली जिन सयल महार क० ५
 भासै कबीस सीह कहजी भरीहि ब्रिके जरनार
 तिधने विधि सुप सपदाजी लहती मगलचार क० १०
 दिलीपति पलि जगतगुहजी साहजहा भररार
 नैर अवकामि भरीजी भरउ तापा सुपदाय क० ११

SCRIBE Sudhā, disciple of Rūpa Rā

COLOPHON इति श्रीमगलकलस चीर्पट सपुर्ण लिपत पूज्य छ्या चाय तत् सिष्य मुधा सवत् १८७७ मिति चित्र मुदी तिर्थी १५ भधवार ॥ सपुर्ण निपद्या पटी भगर मधे मुम खाने ॥

S. 1609 a

5

Foll. 27 (marked 12-35, 37-39) 25.5 x 10.8 cm, 11 lines in a page, 21.6 cm long, Nagan script, dated 5th Asūdha badi, Samvat 1732 (A.D. 1676) [COLEBROOKE.]

Karmarekhā-Bhāratī caritra

A Svetāmbara Jaina story in verse By Rāmādīsa disciple of Sirada
 The MS is imperfect The first eleven leaves and also No. 36 are wanting the

BARDIC AND JAINA LITERATURE

copy beginning in the middle of verse 270 in the first *khanda* Nos 34 and 35 have been transposed

The work is in 3 *khandas*, consisting of 35 *dhlas* in 893 verses. It was completed at Saringupura in Malwa on Saturday during the Holi festival in Samvat 1694 (A.D. 1648)

A printed version of this legendary story, by Viravimala, dated Samvat 1722, is noted in the *Jaina-rāsamalā*, p. 6

Ends

टाल भरी पणतीसमी रे सारद गुरु प्रसाद
 सिधी घढीए चउपर रे सरस लागी रे मुलता स्खादकि ७१ वाढू^०
 एकमना जे साभलइ रे विलसइ कोडि विलास
 चक्रिं स्मृथि सूप सपदा रे वड पामइ रे चक्रिरामदासकि ७२ वाढू^०
 मुनि विचरइ रे मननइ रगिकि केवल कमला पामी
 मन मुद्दइ रे सजमनि सगिकि बाढुरे सिर नामी ७३

COPYIST Phatecanda, disciple of Uttamacanda

COLOPHON इति श्रीकर्मरेपाभावनी चरचे तृतीय घड समाप्त^० ॥ सर्व सथा गिलने ८१३
 इति श्रीकर्मरेपा भावनीनी चउपर्द सपूर्ण श्रीउत्तमचद्गी गुरु प्रसादात् लिपत फतेचद् सुम भवतु
 सप्त १७३२ वर्षे असाड वदि ५ पचमी ज्ञावासरे सुभव्यीय ॥

6

MSS. Raj. 2

Foll 26, 26 6×11 5 cm, 13 lines in a page, 21 6 cm long, 18th century [COOMA-RASWAMY, No. 39]

Punyasena caupai

The Jaina story of Punyasena, son of Rāja Bhimasena, who was noted for his piety and liberality. By Muni Dipa, disciple of Dharmasimha.

Begins श्रीगणेशायनम् ॥

कारण गिव सपति करण । नारण भवदधि तीर ।
 विघ्ना विद्वारण बदीये । विकारण चूधि थीर । १ ।
 चद बनि जिनवर यद्य । तिकरण सूध चिकाल ।
 दान तणा फल दावि सूरि । चिन्धु घरित रसाल । २ ।
 दोनित याधि दानयी । दाने दानिद दूर ।
 दाने सूप सपति दसा । प्रगटे अगि जस पुर । ३ ।

The poem is dated Thursday, 10 Bhādrava-sudi, Samvat 1776 (A.D. 1720)
fol. 26, 1 3 सवत सतरे वरस च्छिह्नतर माद्रव मास सज्जलतर जी ॥

सूदि दशमी तीथ वार मूरागर यी सीधयोग मूहकर जी ॥

Ends तपतर तेहने वयै तजि गुण भरीयै नित गाव जी ।
रवि जिम धर्मभिंह गुर राजै वमू जस सहित विराजे जी । १० पू
सापा तामतली सिरदार पाटि भगत परिवार जी ।
श्रीगूर वूधमान मूपकार सिय तेहना सूविचार जी । ११ पू
मून्यो चरित जिम मूगर समीपि दापवीयो मूनिदीपि जी
जे भणता सूणता जस जीये । छिनमरि पापन हीये जी । १२ पू
मविक जिके ए चोपी भणस्ये । साचेवित सामलस्ये जी
दुप दोहग त्वा दूरे टलस्ये सकल मनोरथ फलस्ये जी । १३ पू
इति श्रीपूर्वसेता चौपर्द सपुरण लिपत यानो श्रीमाहासती जी चली समत १६ ठारस ॥

The *Jaina Gurjara Kavita* (III 155) gives two other poems of this author which are undated. The earlier was copied St. 1836 (A.D. 1780). The present MS. alone gives the poet's date

S. 1354 b

7
For description see *Sans Cat* 7660, 18th century

Gloss on the *Munipati-caritra*

The story of King Munipati, in Prakrit verse, with a Marwari interlinear commentary

The commentary begins with two Sanskrit verses

प्रणाम्य परमानन्दं प्रददीटं जिनेश्वरम् सुदुर्वच गुणेयुङ्कं मक्ताज्ञानतमोमरम् । The Marwari begins—नमित्तरा क० नमस्कार करिने वदमात्र क० श्रीवद्देवमात्र जिन प्रते चरित्तिहार क० चार प्रकाररा अतिशय ज्ञानातिशय २ अपायापगमातिशय ३ वचनातिशय ४ इत्या करीने समुक्त दि वली कर्म विरी हलावाने धीर शर्वीर हे इत्या वीर जिन प्रते नमस्कार करिने मुनिपति चरित्ति प्रते कहिस्यु केहवो हे चरित्ति मुसाह क० मायु तिला राजादिक गुण रूपीयार मे करीने व्याप्त हे

The MS. is imperfect. It breaks off at the beginning of verse 291. The Prakrit text is that of Haribhadra sūti composed St. 1172 (A.D. 1116). See Bhau Daji's Catalogue, p. xxxvii, Bhandarkar's Report (1887-91) p. 102 *Deccan Coll Cat* p. 331, and *Sans Cat* 7639.

The following Gujarati versions of the legend have been printed *Munipati rdsa*, by Ratnavijaya disciple of Dharmavijaya in four cantos (*ullasa*) of verse containing sixty-three *dhālas*, dated Samvat 1758 Ahmedabad, 1901 and 1903. Another printed

BARDIC AND JAINA LITERATURE

version, by Dharmamandira (dated St 1725), is noted in the *Jaina-rāsamālā*, No 206, p 13, cf JGK II 234

8

MSS. Raj. 3

Foll 21, thick country paper, 19.8 x 14 cm, 19 lines in a page, Nagari, dated 3 Māgha badi, Samvat 1904 (A.D. 1848) [27 Oct 1907]

Viramāna or Gogādeji-rāṇi rūpaka

The story of the Cauhānā hero Gogāde, by Pāhada Khāna (Sāmnā) Tessitori and the Bikaner Catalogue give the name as Ādho Pahara Khām or Khāna, but the first appellation is doubtful

Begins श्री गोगादेश्वर नम अथ वीरमाण आदि पानरी कही लियते ॥

अथ गाथा ॥ अत मत काथत मुक्तल उकती मुप्रसन झय दीजे सरसुती

पीह राठोड अचल छवपत्ती कह एम गोगाकीरती १

इल अजरामर वात उवारण चायछाडा तीडा जल चाढणा

वीरवराह पितारो वालण दापा इम गोगादे डारणा २

Ends

सोह कुठम तलो भटेण सगट मुहूद तात वधव सथण

करजोड पान पाहड कहे सिध गोगा थारे सरणा ३

इति श्री वीरमाण सप्तरूपं सं १०४ मिं मिगसर वद ३

Gogāde (also rendered Gūgā) was a Rajput chieftain contemporary with Prthvirāja of Delhi. He perished in defence of his capital against Mahmud of Ghazni. He is also known as Zāhir Pīr and is worshipped as a saint by Hindus and Musulmans in northern India. See Crooke, *Popular Religions of Northern India*, p 133, and Tod's *Rajasthan*, vol II p 492.

There are various titles of this work—गोगादेजी री रूपक वीरवराह आदि पाहडलाजी री कहियो (Tessitori, *Bibl Ind* N S 1412, p 51, No (c) = Catalogue of the Rajasthani Manuscripts, Bikaner, 1947, lower margin p 88, item 29) and numbers of smaller works (probably extracts) named *Gogadeji ri vāta* and the like. Also 45 गोगादे वीरमदे खीत री वात in three pages (Tessitori, id, p 35, and cf 55 जैमल वीरमदे खीत राव मालदे री वात ibid, p 36).

9

MSS. Raj. 4

Foll 14, 24.8 x 10.8 cm, 15 lines in a page, 21.6 cm long, dated Bikaner, 17th century [COOMARASWAMY]

Visaladeva Rāsa

A poem, giving an account of Bisalade or Visala Deva (Vigraharājā III) son of Anā Cauhāna, King of Ajmer. By Narapati Nālha. See *Imperial Gazetteer*, vol v, p 140
The author was a Digambara Jaina

Begins श्रीगणेशायनम्

गवरिका नदन चिमवनसार । नाद भेदर धारा उदरि भडारि ।

एकदत्त मुपि द्वलहलै । मूसाकउ वाहा तिलक सिद्धै ।

कर जोडी नरपति भालै । जालिकि रोहिणी व्यउ तप्पउ मूर ॥ १ ॥

The poem is in 248 verses. In Nāthūrām Premi's *Hindi Jaina sahitja kā itihāsa*, p 20, it is said to have been written in Samvat 1354 (A.D. 1298), but the author is doubtful of the accuracy of that date (see p 21). The date Samvat 1073 (सवत सहस्र तिहत्तरह) given at the end of the work is clearly a scribe's mistake.

Ends

सवत सहस्र तिहत्तरह जाणि । नाल्ह क्वीसरि सरसीय वाणि ।

गुणगूद्धा चउहाणका । मुक्त यप पचनी आवण मास ।

रोहिणि नवव सोहामणउ । मुदिन गिणि ज्योडियउ रास ॥ ४९ मु० ॥

कनक कादा जिसी कुकु रोत । कठिन ययोहर हैम कचोल ।

केति गरम देसी कु छली । पार लजिड धण मोडर नाक ।

कठि मोडे चालै गोरडी । उलिकि विरहविद्ना ना लहर कोइ ॥

जिड राजाराणी मिल्ला । त्वउ नाल्ह कहर मिलिज्जो सह कोइ ॥ २४८ ॥ मु० ॥

इति श्रीवीसलदे रास समाप्त ॥ क ॥ मध्येनमेघर (?) लिपीयो थीकानेतु ॥ चुम्भवतु ॥

There are many MSS. of this work with dates ranging from St 1073 (three MSS) to 1377. The earliest was written in St 1669. Mohanlal D. Desai (JGK vi 2119) considers it probable that the author is the same as Narapati, who wrote the *Nanda batisi* in St 1545 (A.D. 1489). There are similarities of style to support this view. See also Agarcand Nāhītā in *Nāgaripracarṇī Patrikā*, 54, St 2006, pp 40-41, and Nālha sādhu, *Sans Cat*, p 1700b.

Bühler 91

IO

For description see Guj. MSS. Cat. 120, dated A.D. 1758

Mangala of Vetalapacatist

The MS. begins with a Dingala benediction and is thenceforward written in Old Gujarati prose

BARDIC AND JAINA LITERATURE

After the Jaina diagram: श्री गुरुभ्यो नमः । अथ वैतालपचवीसी लिखते: ॥ दूहा ॥

प्रणमुं सरसति पाय वलेवी नायक विनवुं
 बुद्धि दे सिद्धदिवाय सनमुख याये सदगुरु १
 आरंभीओ प्रभाण चाढ़इं चक चामुंड रो
 खेचाधीश रवलांण भैरव भाजें विघ्नभय २
 देश महस्यल देयी नी कोटि मां कोटि नव
विकानेत् विशेष गति निधिं करी जांशीओ ३
 तिहां राज्य करे राठोड करनमूर मुन करन स्थो
 मही चचीसिरमोड यत्री वट पूमांण परो ४
 तस मुत कुंचर अनुपसिंघ पराक्रमसिंघ स्थो
 भेदकला गुण भूप आगें तैडी आईसुं दीयो ५
 संखूतयी सदभार्द कथा विक्रम वैताल री
 भापा कहे सांभलीरं तु देरे दान ता ६
 वैताल री पचवीस संभलारं सरसी कथा
 सिंहासण चचीस लगतें लोभी नां मरह ७

अथ कथा प्रबंधः ॥ ends fol. 1, l. 7.

P. B. P.

The following verses are hard to assign, as they may be regarded as Rajasthani Gujarati or Gujarati Rajasthani, and they are therefore cited here rather than in the Gujarati MSS. Cat., No. 120.

Fol. 1, l. 9: रुप सरस कंदर्पस्यो उद्धी जिस्यो गंभीर
 जनने वल्लम मेहस्यो ससि स्यो अमल सरीर १
 विड्हि विधि रो मुंधो पहिर रतन विमुपीत देह
 सुभ वंसिर तपसूर स्थो परजा सिरें सनेह २

Fol. 2a, l. 2: तिवारे योगीरं एक दुहो कह्यो
 रीतं हाय न भेटीरं गुरु देवता राजान
 अह फुनी जामु कामहौ सो विशेष वायान १

Fol. 7b, l. 9: दूहा । घोडा हाथी सार सह कपडो काए पापाणा
 माहाराज नारी पुरुष रेत वह अंतर जाशि १

S. I399

II

For description see *Sans Cat* 7564, 18th century

Bälavabodha on the Samādhi-tantra

A commentary by Parvata Dharmārthi on a Digambara Sanskrit work attributed to Pūjyapāda

Begins, fol 1, II 6-7:

अर्थ-जिनै अनादि काल की मोह निद्रा को उपसम [व]र्मीनद आपणाये आपण पासि देखो
अनद आपण झती चीजो पुहल प्रपद ते सर्व आपणा गुण झती अति विगलो देखीर्द सोः अर्थ
सास्त तो वोध दर्शन चान प्रकाशस्य कर ॥

The last complete folio, 167 (numbered 169), ends. इति श्रीपर्वत धर्माचार्यी कृत वालावोध
समाप्ति

In the top margin is written पर्वत धर्माचार्यी द्वात वालावोध सम्पूर्ण

S. I565

12
For description see *Sans Cat* 7700, dated Maksūdābāda (Murshidabad) A.D. 1772
[COLEBROOKE]

Commentary on the *Samyaktrā-kaumudi-kathānaka*

The work itself is 'a collection of eight stories in Jaina Sanskrit illustrating the eight principal duties of the Jainas' (J F Blumhardt, MS note) A B Keith, *Sans Cat.* 7700, refers to id 7699, where, following Weber, *Berlin Cat* n 1123, he terms the work 'a glorification of the Jinadharma, especially as against the Buddhas' H D Velankar, *Jinaratnakosa*, 1 424, mentions a number of versions, with Nos XIII, XIV, and possibly XV of which, the present version appears to correspond. The writer is said to be a Digambara. There are, indeed, eight *kathās*, as the rubric, fol 121a, shows *iti saptami kathā sampūrṇa 7*, although there is no rubric to indicate the conclusion of the eighth story.

Blumhardt describes the commentary as being in mixed Hindi and Gujarati. This is a language very similar to what Tessitori called Old Western Rajasthani, which, however, he makes to include Old Gujarati. IA xlii (1914), 21. It has Old Gujarati as its basis, but also uses forms such as एति । घंटा । पिला । करी and in fol 121a इति मातमी । कथा सपुले भर्द ॥ It corresponds closely to modern Southern Marwari. The peculiar language of Western Rajputana is Dingala (see No 10), several texts

• or देसो रसो

BARDIC AND JAINA LITERATURE

in which Tessitori has edited in the *Bibliotheca Indica* Works were also written by Rajput authors in Pingala (or Braj) and Dhūndhārī

The commentary begins after a Sanskrit salutation of Pārvanātha

श्री वर्दमान चतुर्विंशति तीर्थकर्त्ते नमस्कार करीने । किसा के वर्दमान जगत् कहीये तीन चिभुवन का स्वामी है । उन कीमुदी सम्यक्त कथा कह छु किस वासि । जे सम्यक्त धारी आवक है तिज कुदृष्ट¹ करण के वासि ॥ १ ॥ इस जवद्वीये भरत चैत्र विष्यद् । मगध देशह राजगृही नगरीये ॥ तिस नगरीये निरतर महामहोक्त्र होह । प्रभुत धणा वरप्रधान भगवत का देहरा ऊह ।

Ends ज्ञाने करी मोह पामि और सगली वात में बध कर्मनो है सही ॥ १ ॥

COLOPHON इति श्री कीमुदी कथानक सपूर्ण ॥ सवत् १८२८ वर्षे भास आसाद शुदि ५ सोमवासरे लपीक्षत² ॥ श्रु आवक मुन्यप्रभावक देवगुरुभक्तिकारक साह श्री दयाचद्जी तस्मा भार्या यसोवीकी³ लपापीत धर्मार्थें सागरीजी⁴ रायकुर्य वाचनार्थं आन्वायें । वाच्यमान चीर जीयात् । बगदेश मध्ये⁴ मक्मुदावाद मध्ये लपावीत । योक मुनी चतुरसागरजी कपदेशात् ॥

13

S. 3315

For description see *Sans. Cat.* 6345, A.O. 1695

Tabartha on the Jyotihsāra

This commentary is termed *Naracandra Tabar*^o on the verso of the last folio No. 13. It is interlinear and occasionally marginal. Its volume is greater than that of the text it explains.

Begins श्री गणेशाय नम श्री अरिहतने माहरउ नमस्कार [कीमवी]ह्या हूह अरिहत रागादि वयरी जीता हूह श्री नार चद्र इसर नामर बुद्धिवत योतिपनउ रहस्य सार उधार करिनर काई एक जो तियक्ष्यीयो समुद्र ए तीलरी निधि कहता घृत सार कहिस

The salutation differs from that of the main text, which is श्री गुरुभ्यो नम

Ends ससिनाडी वामी सूर्यरी जीमरी नाडि बहूद ससिनाडी मुची हृष्ट रविनाडीये मुच नी जन्म जाणिवो बैवेखर वहर तां गर्व नी विशास जाणिवड इति स्वर गर्म ज्ञान

The language is of the old Marwari type

¹ The cross stroke of § has been omitted in the text

² The main text has *Jasorū* (Jasobibī)

³ A mistake for *Sādhavījī* as in main text

⁴ Not in main text. The name of the scribe of the main text Anandarama is not given his muni's name Caturasagara appears instead

The title as given in JRK, p 211, is भारतचन्द्र ज्यो तिपासार (in 257 Sanskrit stanzas, compared with 160 of the present work) The name *Jyotiśāra* is used for the work composed by Harsikirti (id., p. 151) On the verso of fol. 13 the name is given as ज्योतिप् मुहर्त्तादि

14

S. 3400 ge

Foll. 2 (327-8 of the volume), brown paper, 18.4 x 17.1 cm., 12 lines in a page, clearly written Nagari, 18th century [9 Oct 1914]

Coins and Mint towns

There is no title and only a poor attempt at the Jaina diagram.

Begins

सिंहां तीं पचास बीस पातसाह पजीना है
 चास वरेली चाहदरसाही ज्ञासी नाम कहाणा है
 आगरी अक्षरावाद दिल्ली तो बपाणा है
 लाहीर किरछवरावाद किनीज चाहजाणा है
 5 चजमेरी अहिम्मदावादी पमाइची महिमद पाणा है
 गढ भडली जहिलावादी अहिम्मदसाही जाणा है
 कोडली मगमूदावाद पानडाह टाणा है
 नौरजीवी फरक्साही महमदसाही जाणा है
 आठ काठ हब्बदूसाही गिराड़ कु टाणा है
 10 गज कोटी वैद्यपुरी पटुणा पुराणा है
 विरहाण पुर कासी उज्जेल वयतसाही जाणा है
 जागीरा मुरादसाही गाँरी पात साणा है
 चापा नेरी लूलावाडी आलमगीरी जाणा है
 चेतपुरी चीलपट्टुण चजोथा नराणा है
 15 भावनगर नाजरसाही आमली इटाणा है
 महारराव आपासाही झडीमि पटाणा है
 फल जडा आलासाही सिस्ज मेलसाणा है
 मूरजवसी देवखणी समूज मूजाणा है
 राजमेल गजासाही मुलकापुरी जाणा है
 20 भिलाडी नेवाडा रणा उद्यीपुर जोधाणा है
 सिक्के का कमू यपाण कहत है दला मूजाणा [है]
 सिंहा तीं मूरत चार पट मे पटाणा है

ends

BARDIC AND JAINA LITERATURE

The date is uncertain and no conclusion can be drawn from the fact that the MS begins on the verso of an unfinished MS of the 16th century (No 73 Guj Cat). The language, too, is uncertain. Superficially it might be regarded as Hindī, but it may preferably be termed North-eastern Rajasthani. It is often uncertain whether a final syllable is to be read with a long -i or long -ā, and the list is almost entirely void of syntax. The mention of Pharakasāhī, the coins of Farrukhsiyar, of Ālāsāhū (? Ālamasāhī), the coin of Shah 'Ālam II, of 'Ālamagīrī, the coin of 'Ālamgīr II (not of Aurangzeb, which appears as Nāūrajevī), and finally of Malhārarāvā, seems to put the date late in the 18th century. Malhārarāvā would be the Holkar of that name, who together with Appāsaheb of Nāgpur was defeated by the British in 1817. Āpasāhī is, then, the coin of the latter.

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